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LECTURE OUTLINES

OF THE

THIRTY-NINE ARTICLES

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ON THE
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THIRTY-NINE ARTICLES

BY

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PRINCIPAL OF RIDLEY HALL, CAMBRIDGE
AND EXAMINING CHAPLAIN TO THE BISHOP OF LIVERPOOL



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TO
MY FELLOW-HELPERS
IN THE WORK AT
RIDLEY HALL

J. R. D.
W. R. W.
H. L. C. DE C.
J. K. M.
C. M. R.
J. R. S. T.

Πάντα δὲ δοκιμάζετε, τὸ καλὸν κατέχετε.

1 THESS. 5²¹.

PREFACE

THE publication of these Lecture Outlines calls for a word of explanation. My original intention was to have an outline of lectures printed for the use of my own students. But, through consultation with friends who are engaged in the work of theological teaching, I have been led to believe that the publication of such an outline would meet a more general need.

It is not my purpose to provide a text-book on the Articles. I have no wish to encourage the idea of getting "ready made" Doctrine from one book. Christian Doctrine is too great a subject to be treated in that way. When I am asked, "What text-book on the Articles do you use at Ridley Hall?" I am inclined to answer, "We use the Library." As a matter of fact we have no officially recommended text-book. The result is that I have found myself year after year taking up the time of the class in dictating an outline of study, and leaving myself all too little time for the discussion of the more important matters which require careful and prolonged treatment. I have felt the need of a printed basis which I could take as dictated, and which would allow me to devote the time

of the class either to detailed expansion or to oral discussion of such matters. This then is the purpose which I have had in view. Had I carried out my original intention of having the outline privately printed, I would have made it more of a skeleton than it is; but the thought of publication brought with it the further thought that it might be used, not only as a basis for lectures, but also as a guide for private study, and this has led to amplification.

The material has been gathered out of notes made during sixteen years of study and ten years of teaching. It is therefore impossible to acknowledge every source from which ideas have been obtained. But I desire to make special mention of the help which I received in student-days from the lips, and since then from the writings, of my revered friend and teacher, the Bishop of Durham; and also of the help which I have received from the well-known Commentaries on the Articles associated with the names of Bishop Gibson, Harold Browne, Boulton, Maclear and Williams.

I desire further to acknowledge my indebtedness to the Bishop of Sodor and Man and the Rev. Dr. Sinker for many valuable criticisms and suggestions, and for kind assistance in revising the proof-sheets.

A. J. T.

RIDLEY HALL, CAMBRIDGE,
The Feast of St. Peter, 1910.

LECTURE OUTLINES ON THE THIRTY-NINE ARTICLES

INTRODUCTION TO THE ARTICLES.

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- A. Comparison with the Catholic Creeds.
- B. Environment.
- C. The Forty-Two Articles.
- D. The Thirty-Nine Articles.
- E. Indebtedness to Continental Formularies.
- F. Arrangement of the Articles.
- G. The Articles considered as a statement of Christian doctrine.

A. COMPARISON WITH THE CATHOLIC CREEDS.

The Creeds and Articles represent two eras of creed-making, viz. centuries II.-V. and century XVI. The products should be compared.

i. *Nature.*

The Creeds—Terse, dogmatic statements.

The Articles—Lengthy expositions.

ii. *Scope.*

The Creeds—Fundamentals of the Faith.

The Articles—Fundamentals, together with minor matters of faith and practice.

iii. *Authority.*

The Creeds—General, that of the Church Universal.

The Articles—Limited, that of the Church of England.

The differences accounted for by the difference of circumstances.

In the earlier period, the particular Churches required short summaries of the Faith for the purpose of Baptism and instruction, and Christendom had to define its position in relation to the Trinitarian and Christological controversies.

In the later period, the Church of England had to define her position¹ in relation to the erroneous doctrines and practices both of the Roman Church and of the Anabaptist revolutionaries.²

B. ENVIRONMENT.

The Articles were not only the last of a series of formularies of the English Church, but also one of a larger number of Reformation Confessions.

1529. *Schwabach Articles*.³

A Lutheran attempt to reconcile the Zwinglians. The basis of the following.

1530. *Augsburg Confession*.⁴

A Lutheran statement drawn up by Melancthon for presentation to the Emperor Charles v. at the Diet of Augsburg. It consisted of twenty-eight Articles: twenty-one on doctrine, and seven on ecclesiastical abuses. It was used by the framers of the Thirteen Articles of 1538.

1536. *The Ten Articles*.⁵

The first attempt of the English Church to deal with doctrine after the breach with the Papacy. Transitional in character.

¹ Cf. Burnet, *An Exposition of the Thirty-Nine Articles*, p. 5.

² Hardwick, *History of the Articles*, pp. 85 ff.; Boulton, *Commentary on the Thirty-Nine Articles*, pp. 62 ff. For contemporary references to the Anabaptist errors, see Rogers' *Exposition of the Thirty-Nine Articles*, Index, s.v. Anabaptists (ed. P.S.).

³ See Hardwick, *Ibid.*, pp. 15 ff.

⁴ *Ibid.*, pp. 16 ff.

⁵ *Ibid.*, pp. 31 ff.; cf. Strype, *Memorials of Crammer* (ed. E.H.S.), vol. i. pp. 83 ff. For the text of the Ten Articles, the Bishops' Book, and the King's Book, see Lloyd, *Formularies of Faith in the Reign of King Henry VIII.*

1537. *The Bishops' Book, or The Institution of a Christian Man.*

A book of instruction, containing expositions of the Creed, the Decalogue, the Lord's Prayer, etc.

1538. *The Thirteen Articles.*¹

An unofficial statement of doctrine drawn up at a conference of German and English divines. They are important historically as being the link between the Augsburg Confession and the Forty-Two Articles. They were discovered amongst Cranmer's papers.

1539. *The Law of the Six Articles.*²

Represents the check which the Reformation movement received through the influence of Gardiner.

1543. *The King's Book.*

A revision of the Bishops' Book, which made it less favourable to the Reformers.

1552. *The Württemberg Confession.*³

Consisted of thirty-five Articles, drawn up for presentation to the Council of Trent. Used by Parker in his revision of the Forty-Two Articles.

1553. *The Forty-Two Articles.*

Cf. *infra*.

1559. *The Eleven Articles.*⁴

A temporary expedient adopted after Elizabeth's accession.

1563. *The Thirty-Eight Articles.*

Cf. *infra*.

1571. *The Thirty-Nine Articles.*

Cf. *infra*.

¹ Hardwick, *History of the Articles*, pp. 52 ff. For the text, see *Cranmer's Works, Remains and Letters*, p. 472 (Parker Society).

² Hardwick, p. 59, note.

³ See Le Plat, *Monum.*, iv. 420 ff.

⁴ Hardwick, pp. 120 ff.; Cardwell, *Documentary Annals of the Church of England*, vol. i. p. 263.

C. THE FORTY-TWO ARTICLES.¹

- i. As early as 1549 a collection of Articles had been drawn up by Cranmer, and was used by him as a test of orthodoxy before licensing clergy to teach. These probably served as a basis of the Forty-Two.
- ii. In 1551, Cranmer drew up a Book of Articles of Religion, with a view to their being set forth with public authority for the preserving and maintaining of peace and unity in the Church. After revision and approval by the other bishops, they were laid before the Council in 1552, forty-five in number.
- iii. In 1553, after further revision, they were issued under the authority of a Royal mandate, forty-two in number.

It is impossible to say whether the series was sanctioned by Convocation, as the records of Convocation perished in the Fire of London. All extant copies claim in their titles to have been ratified "in the last Synod of London," but there is no mention of Convocation in the Royal letter requiring subscription.

D. THE THIRTY-NINE ARTICLES.

i. HISTORY.

- (a) In 1559, Parker issued the Eleven Articles on his own authority, as a temporary expedient.
- (b) Together with other bishops he then proceeded to revise the Forty-Two.² They had recourse, in the work of revising, to the Confession of Würtemberg.
- (c) In 1563, the revised Articles were presented to Convocation. They were reduced to

¹ Hardwick, p. 73; cf. Parker Society, *Original Letters*, pp. 71, 76.

² The Parker MSS in the Library of Corpus Christi College, Cambridge, contain the results of this preliminary revision.

thirty-nine, and forwarded to the Queen for ratification.

(d) The Queen returned them with two alterations:—

(1) A clause prefixed to Art. xx.: "The Church hath power to decree rites or ceremonies, and authority in controversies of Faith."

(2) Art. xxix., on unworthy recipients of the Lord's Supper, omitted.

(e) After some delay, Convocation accepted the Queen's clause, and the Queen consented to the restoration of Article xxix.; and in 1571 the Thirty-Nine Articles were issued with the Royal sanction.

ii. COMPARISON WITH THE FORTY-TWO.

The following important changes should be noted:—

(a) *Seven Articles omitted.*

Article x. On grace.

„ xvi. On blasphemy against the Holy Ghost.

„ xix. On the moral law (incorporated in Art. vii. of the Thirty-Nine).

„ xxxix. On the resurrection.

„ xl. On the state of the departed.

„ xli. On the millenarii.

„ xlii. On universalism.

(b) *Two Portions of Articles omitted.*

Article iii. A clause on Christ's preaching in Hades.

„ xxix. A clause denying the bodily presence of Christ in the Lord's Supper.

(c) *Four Articles added.*

Article v. On the Holy Ghost.

„ xii. On good works.

„ xxix. On unworthy reception of the Lord's Supper.

„ xxx. On Communion in both kinds.

(d) *Two Portions of Articles added.*

Article VI. List of Canonical Books.

„ XXXV. Clause referring to the Second Book of Homilies.

E. INDEBTEDNESS TO CONTINENTAL FORMULARIES.

i. CONFESSION OF AUGSBURG.

The following Articles of the series shew traces of the influence of this Confession.

Article I. On the Trinity.

„ II. On the Incarnation.

„ XXIII. On the Ministry.

„ XXV., XXVI. On the Sacraments.

„ XXXIV. On Traditions.

The influence comes down through the Forty-Two of 1553, and the Thirteen of 1538.¹

ii. CONFESSION OF WÜRTEMBERG.

Two whole Articles can be traced to the Confession :—

Article v. On the Holy Ghost.

„ XII. On good works.

And four portions of Articles :—

Article II. Clause on the Divine Nature of the Son.

„ VI. Clause on the Canonical Books.

„ X. Clause on the condition of man after the Fall.

„ XX. Clause on the authority of the Church.

¹ The associations of the two most important series of English Articles can be easily kept in mind by a brief table, such as the following :—

XLII.	.	Edward VI.	Cranmer.	Augsburg.
XXXIX.	.	Elizabeth.	Parker.	Württemberg.

F. ARRANGEMENT OF THE ARTICLES.

The Fundamentals of the Faith. The Doctrine of the Trinity and of the Incarnation. I.-V.

The Rule of Faith. The Scriptures and the Creeds. VI.-VIII.

Justification. IX.-XVIII.

The Church. XIX.-XXII.

The Ministry. XXIII., XXIV.

The Sacraments. XXV.-XXXI.

Miscellaneous Articles. XXXII.-XXXIX.

It might have been expected that the Rule of Faith would have been dealt with before the fundamental doctrines of the Faith. It is reasonable to suppose that the Reformers chose the other order for the purpose of emphasizing the English Church's adherence to the Catholic Faith, before dealing with matters about which controversy had arisen.

G. THE ARTICLES CONSIDERED AS A STATEMENT OF CHRISTIAN DOCTRINE.

The Articles do not provide a complete statement of Christian doctrine. It is manifest that this was not the purpose of those who drew them up. In the Edwardian series there was no Article on the Holy Ghost, and the Article which was added to make good the omission deals only with the doctrine of the Person of the Holy Ghost. The subject of holiness of life or sanctification receives particular treatment only from the point of view of the relation of good works to Justification.

Other illustrations of the omission of subjects which dogmatic theology must treat can be found in the silence of the Articles on the inspiration of Holy Scripture, the rationale of the Atonement, the doctrine of Episcopacy.

And even if the Articles had been intended to provide a complete statement of the Christian system of thought and practice, it stands to reason that a statement which might have been regarded as adequate for the xvth century cannot meet the needs of the xxth century.

One of the first necessities, therefore, for a student who is setting out to study the doctrine of the Articles is to remember that they need supplementing. One other desideratum may be mentioned here. It is of importance that the statements of the Articles should be studied historically. Some acquaintance with contemporary writings (*e.g.* the *Reformatio Legum Ecclesiasticarum*, the Homilies, the writings of Cranmer, Ridley, Parker) should be cultivated. It may be convenient to assert that a particular statement in the Articles is patient of a certain interpretation, but it is obviously important to know whether that interpretation is consistent with the sense in which, and the purpose for which, it was originally set forth.

ARTICLES I.-V.

THE DOCTRINE OF THE HOLY TRINITY
AND OF THE INCARNATION.

INTRODUCTORY REMARKS.

i. WE must recognize the limitations of the human mind in its attempts to comprehend revealed truth.

Cf. Deut. 29²⁹, John 1¹⁸ 3^{12f.}, 1 Tim. 1¹⁷ 6¹⁶,
1 John 4^{12, 20}.

ii. The acceptance of truth is independent of our ability to understand or explain it.

The origin of life (*e.g.*) is an unsolved problem for those who do not admit the work of the Creator, but this does not allow them to deny its existence.

It is a phenomenon of life that we have to admit the truth of many things which we can neither understand nor explain. And if the case is such in our relation to things of sight, sense, and touch, how much more may we expect it to be the case in our relation to the things of eternity? An alleged revelation of God which we could completely understand or explain would be reasonably open to criticism on that ground.

iii. We accept the Christian revelation because we believe that Jesus Christ is the Way and the Truth and the Life.

Cf. Matt. 11²⁷, Luke 10²², John 1¹⁸ 3^{12f.}
6⁴⁶ 14⁶.

iv. Acceptance of the truth is a moral as well as

a mental process.¹ The man who does not wish to believe needs, not argument, but a change of heart.

Cf. John 3³ 5⁴⁴ 7¹⁷, Rom. 10¹⁰, 1 Cor. 2⁴⁻¹⁶.

v. The Christian's belief in and about God is based upon two classes of evidence.²

(a) The ordinary facts of life. *E.g.*, the law of causation, the order in Nature,³ intuitions, conscience, general consent, the moral government suggested by the history of the human race.

(b) Revelation, *i.e.* knowledge imparted otherwise than through the normal phenomena of man and of the world.⁴

Revelation is consummated in the person of Jesus Christ.

¹ The "I believe in God" of the Creed is not "Credo Deum," *i.e.* mental assent to the existence of God (cf. Jas. 2¹⁹), nor "Credo Deo," *i.e.* mental assent to the word of God, but "Credo in Deum," implying an exercise of heart as well as of mind. Cf. Griffith Thomas, *The Catholic Faith*, p. 29.

² Cf. Bp. Moule, *Outlines of Christian Doctrine*, pp. 10 ff.; Griffith Thomas, *The Catholic Faith*, pp. 60 ff.

³ In speaking of the *order* in Nature as an evidence for the belief in God, we must be careful not to use the word *design*, which would involve a *petitio principii*.

⁴ Cf. Litton, *Introd. to Dogm. Theol.*, pp. 50 ff.; Bp. Moule, *Outlines of Christian Doctrine*, pp. 10 ff.

ARTICLE I.

De Fide in Sacrosanctam Trinitatem.

Unus est vivus et verus Deus, æternus, incorporeus, impartibilis, impassibilis, immensæ potentiae, sapientiae, ac bonitatis: Creator et conservator omnium tum visibilium tum invisibilium. Et in unitate hujus divinæ naturæ tres sunt Personæ, ejusdem essentiae, potentiae, ac æternitatis, Pater, Filius, et Spiritus Sanctus.

Of Faith in the Holy Trinity.

There is but one living and true God, everlasting, without body, parts or passions, of infinite power, wisdom, and goodness, the maker and preserver of all things both visible and invisible. And in unity of this Godhead there be three persons, of one substance, power, and eternity, the Father, the Son, and the Holy Ghost.

ARTICLE I.

THE DOCTRINE.

i. THE UNITY OF GOD.

The unity is not merely numerical; it is also integral, essential. God is one, not only because there are not two Gods, but because there cannot be.¹

Cf. Mark 12²⁹, John 17³, 1 Cor. 8⁴.

ii. THE ATTRIBUTES OF GOD.

Living. Lat. *vivus*, not *vivens*.

God is not merely living; He is Life, and the Source of life.

Cf. John 1^{1a}, Acts 14¹⁵, Rom. 9²⁶,
2 Cor. 3³ 6¹⁶, 1 Thess. 1⁹, 1 Tim. 3¹⁵,
Heb. 3¹².

True. Lat. *verus*,² not *verax*.

In Scripture, God is spoken of as "true" in two senses: (a) as being faithful to His word (*ἀληθής*), cf. 2 Tim. 2¹³, Tit. 1²; (b) as fulfilling the conception of His Name, in contrast with the false gods of heathenism (*ἀληθινός*), cf. John 17³, 1 Thess. 1⁹,

¹ Cf. Bp. Moule, *Outlines of Christian Doctrine*, p. 20.

² Cf. Art. II., "verus homo."

1 John 5²⁰. It is in the latter sense that the word "true" is used here.

*Everlasting.*¹

Cf. Rom. 1²⁰, Eph. 3⁹, 1 Tim. 1¹⁷, etc.

Without body.

Cf. John 4²⁴.

Without parts.

The Divine Nature is "simple." The attributes are not separable from the essence. All that God is, He is essentially, and not accidentally.

Cf. 2 Tim. 2¹³.

Without passions.

The Divine actions and attitudes are not determined by transitory emotions. God loves, not because He is loved, but because He is Love. He is displeased, not because His anger is aroused, but because He is Holiness.

Cf. Jas. 1¹⁷, 1 John 4⁸.

*Of infinite power.*²

The Divine omnipotence is not to be thought of as extending to what is self-contradictory, or contradictory of any other Divine attribute, or as excluding the possibility of self-limitation.³ ("Immensæ." Cf. "Immensus Pater," *Ath. Cr.*)

Cf. Matt. 19²⁶, John 10²⁹, Rev. 1⁸.

¹ Cf. Litton, *Introd. to Dogm. Theol.*, p. 64.

² Cf. Pearson, *On the Creed*, pp. 79 ff. (ed. Sinker, 1899); Litton, *Ibid.*, p. 74.

This phrase should be compared with "Almighty" of the Creed. See Westcott, *Historic Faith*, pp. 36 f.

³ Cf. Origen, *Contra Cels.*, lib. v. c. xxiii.

*Of infinite wisdom.*¹

The Divine omniscience is compatible with the free action of created moral beings. The freedom of such action is not necessarily affected by the fore-knowledge of God, any more than it is by the after-knowledge.

Cf. Ps. 139, Matt. 6⁸, Acts 15¹⁸, 1 Cor. 4⁵.

Of infinite goodness. Lat. *bonitatis*.

The emphasis here is on the beneficence of God, rather than on His holiness.

Cf. Rom. 2⁴ 11²², Tit. 3⁴.

iii. THE RELATION OF GOD TO THE UNIVERSE.

Maker and Preserver.

The emphasis on creation as the work of God was rendered necessary in centuries II. and III. on account of the Gnostic theories about matter. It is still necessary in view of Pantheistic theories which identify God and the universe. The statement that God is *Preserver* repudiates the Deistic conception which acknowledges a creator, but denies His active sovereignty² in the universe.

For a statement of other systems of thought, see Moule, *Outlines of Christian Doctrine*, pp. 14 ff.

¹ Litton, *Introd. to Dogm. Theol.*, p. 75.

² The conception of God as "All-Sovereign" is implied in this term, but is more explicitly stated in the "Almighty" of the Creed.

iv. THE MODE OF GOD'S EXISTENCE.¹(a) *The doctrine in the O.T.*

- (1) The Unity of the Godhead is the central truth of the O.T.²

Cf. Deut. 6⁴.

- (2) The progressive character of revelation leads us to expect to find foreshadowings of the Christian doctrine.³

Such foreshadowings appear to be present in—

a. Use of plural noun Elohim with verb in the singular.

β. Use of plural pronoun.

Cf. Gen. 1²⁶ 3²² 11⁷, Isa. 6⁸.

γ. The appearances of "the Angel of the LORD."⁴

Cf. Gen. 18. 19, Josh. 5¹⁴ 6².

δ. References to the Spirit of God.

Cf. Ps. 51¹¹, Isa. 48¹⁶ 63^{10f.}

(b) *The doctrine in the N.T.*

- (1) The Unity of God enforced throughout.

Cf. Mark 12³², 1 Cor. 8⁴, Gal. 3²⁰, 1 Tim. 2⁵ etc.

¹ Cf. Griffith Thomas, *The Catholic Faith*, pp. 108 ff.

² The remarkable fact that the Christian doctrine of the Trinity in Unity has never degenerated into Polytheism shews how thoroughly the O.T. revelation had safeguarded the fundamental truth of the Unity of God.

³ Cf. Bp. Moule's *Outlines*, p. 24, and the author's *Christ and the Nations*, p. 11, for a discussion of this point.

⁴ See Orr, *Revelation and Inspiration*, pp. 85 ff.

(2) But within the Unity there are three eternal, personal distinctions.¹

a. Passages where the three Persons are mentioned.

Cf. Matt. 3¹³⁻¹⁷ 28¹⁹,² John 14^{16t}, Rom. 15³⁰, 2 Cor. 13¹⁴, Eph. 2¹⁸ 4⁴.

β. Passages where the Son is spoken of as an eternal Person.

(See under Article II.)

γ. Passages where the Spirit is spoken of as an eternal Person.

(See under Article v.)

V. THE MEANING OF THE TITLE "FATHER."³

The first Person of the Trinity is called "the Father" in three relationships:—

(a) *To the Son.*

By eternal generation. (See under Article II.)

(b) *To mankind.*

By creation.

(c) *To the members of the Church (regarded ideally).*

By adoption and spiritual re-creation.

¹ "Person." Defined in the Confession of Augsburg as "quod proprie subsistit." The corresponding Greek word is *ὑπόστασις*. The ecclesiastical use of *ὑπόστασις* has varied. It was applied to the Unity of God, and signified "essence." It was also used of the Trinity, and signified "person." The result was confusion. Easterns asserted the existence of *τρῆς ὑποστάσεις*, Westerns, *μία ὑπόστασις*. Eventually the Eastern usage prevailed.

² Matt. 28¹⁹ should be carefully noted. (1) Three *personal* titles, (2) so conjoined as to represent equality, (3) introduced by the singular word "Name."

³ Cf. Bp. Moule, *Outlines of Christian Doctrine*, pp. 31 ff.; Griffith Thomas, *The Catholic Faith*, pp. 38 f., 66 ff.

THE HISTORY OF THE DOCTRINE.¹

- i. The Unity (ἡ μοναρχία) was the fundamental conception. How was it to be reconciled with belief in the Deity of the Son and of the Spirit?
- ii. Two ways in which error could and did manifest itself.
 - (1) Denial of the co-equality of the Persons.
 - (2) Denial of the distinction of the Persons.
- iii. In century III. those who maintained (1) were known as Ebionite or Dynamic Monarchians. Those who maintained (2) were known as Modal or Patripassian Monarchians.
- iv. *Ebionite Monarchians.*

Regarded Jesus as a mere man, but one in whom from His birth a special Divine influence (Logos) resided, and who was raised to Divine honour because of His moral excellence.

The chief exponents were Theodotus, Artemon, Paul of Samosata.
- v. *Modal Monarchians.*²

Regarded Jesus as the Father, who employed for the time a real human body in order to reveal Himself.

The chief exponents were Praxeas, Noetus, Sabellius.

¹ Cf. Bp. Moule, *Outlines of Christian Doctrine*, pp. 26 ff.

² Cf. Litton, *Introduction*, p. 101.

- vi. In century iv. the limits of the controversy were narrowed. The Divinity and distinctness of the Persons were accepted, but the co-equality, and the reality of the humanity of Jesus were denied.

Arius maintained belief in a Trinity of descending scale. The Arian Jesus Christ was a created Divine Person inhabiting a human body (comp. Apollinarius).

Arius and Macedonius denied the co-essential Deity of the Holy Spirit.

- vii. In century v. the field of controversy was narrowed down still further to the question as to the relation of the two natures in Christ.

Nestorius so exaggerated the distinction as to give the impression that he denied the unity of person.

Eutyches so exaggerated the expression of the unity of person as to deny the reality of the two natures.

- viii. The four General Councils declared the Catholic doctrine in opposition to these various errors.

COUNCIL.	DATE.	HERESY.	WATCHWORD.
Niceea . . .	325	Arius	Jesus was (<i>ἀληθῶς</i>) God.
Constantinople	381	{ Arius Apollinarius Macedonius	{ Jesus was (<i>τελειῶς</i>) man. The Holy Spirit was God.
Ephesus . . .	432	Nestorius	Jesus was (<i>ἀδιαπέτως</i>) God and man.
Chalcedon . . .	451	Eutyches	Jesus was (<i>ἀσυγχύτως</i>) God and man.

DETACHED REMARKS ON THE DOCTRINE.

i. *Two errors to be guarded against.*

"Confounding the persons," *i.e.*, explaining away the distinctions so as to deny their reality. (The Sabellian heresy.)

"Dividing the substance," *i.e.*, so exaggerating the distinctions as to deny the unity of essence. (The Arian and Socinian heresies.)

ii. *The term "person."*

Represents the Church's attempt to express the revealed fact of three eternal distinctions in the Godhead, which were anterior to, and independent of, any relation to created life.¹

The Trinity is essential and eternal, and not merely economic and dispensational.

Cf. John 1¹ 10³⁰ (ἐν ἑσμεν) 14^{17t}. 17⁵.

iii. *The doctrine of Subordination.*

The Father is not more Divine than the Son, but He is the Father. Godhead is in Him as the eternal Fountain or Source: the Godhead of the Son and of the Spirit is as the eternal streams. The Son and the Spirit are not the accidents of the Father's will, but expressions of the Father's being. And yet such is the Father's primacy of relation and order that He is constantly

¹ Cf. Litton, *Introduction*, pp. 102 f.; Bp. Moule, *Outlines of Christian Doctrine*, p. 24.

spoken of, by the side of the mention of the Son and of the Spirit, as God. But other passages forbid us to explain this as due to a difference of Nature either in kind or degree.¹

iv. *The way in which the doctrine was revealed.*

- (a) The apostles attached themselves to Jesus as man. Cf. Matt. 8²⁷.
- (b) They came to know the man Jesus as occupying an unique relationship to God; and, though personally distinct from Him, yet as being one with Him.
- (c) They heard Jesus speak of the Spirit in terms which could only be explained on the hypothesis that the Spirit was a distinct Divine Person.

A gradual experience rather than an expression of formulated doctrine gave to the Church its belief in the Trinity in Unity.²

v. *The doctrine and man's reason.*

The doctrine has to be received because it has been revealed, not because it can be explained. And yet reason may travel some distance in the direction of confirming the revelation.

Two main lines of argument have been followed.

- (a) *The Nature of God.* God is essen-

¹ See Illingworth, *Divine Immanence*, c. vii.; Bp. Moule, *Outlines of Christian Doctrine*, p. 23.

² See J. G. Simpson, *Fact and Faith*, p. 23; Bp. D'Arcy, *Christianity and the Supernatural*, p. 122.

tially and eternally love; love requires an object; hence the eternal Nature has more than oneness; it has relation within itself.¹

- (b) *Human consciousness.*² Man was created in God's image. Hence some resemblance to the Archetype may be expected in the mind and its faculties. There are three aspects under which the mind presents itself.

The mind itself as subject.

The knowledge of itself.

The love which springs from that knowledge.³

Again,⁴

The principal faculties of the mind are three:—

Memory.

Intelligence.

Will.

¹ Cf. Westcott, *Hebrews*, Note on 1⁵; Illingworth, *op. cit.*, p. 155. See also the latter writer's argument based on the impossibility of the conception of a solitary personality, *The Doctrine of the Trinity*, pp. 143 f.

² Cf. Litton, *Introd. to Dogm. Theol.*, p. 110.

³ See Augustine, *De Trinitate*, ix. 8; *De Civ. Dei*, xi. 26.

⁴ See Augustine, *De Trinitate*, x. 18; Anselm, *Monol.* 47.



ARTICLE II.

*De Verbo, sive Filio Dei, qui
verus homo factus est.*

Filius qui est Verbum Patris, ab æterno a Patre genitus verus et æternus Deus, ac Patri consubstantialis, in utero beatæ Virginis ex illius substantia naturam humanam assumpsit: ita ut duæ naturæ, divina et humana, integre atque perfecte in unitate personæ, fuerint inseparabiliter conjunctæ: ex quibus est unus Christus, verus Deo et verus homo: qui vere passus est, crucifixus, mortuus, et sepultus, ut Patrem nobis reconciliaret, essetque hostia non tantum pro culpa originis, verum etiam pro omnibus actualibus hominum peccatis.

*Of the Word or Son of God which
was made very man.*

The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the Blessed Virgin, of her substance: so that two whole and perfect natures, that is to say the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead, and buried, to reconcile His Father to us, and to be a sacrifice, not only for original guilt, but also for all actual sins of men.

ARTICLE II.

i. THE DEITY OF CHRIST.

"*The Son.*"

Four subordinate senses in which the title is used of Christ :¹—

(1) *As incarnate.*

Luke 1³⁵.

(2) *As appointed by God to His mission.*

John 10^{34ff.}

(3) *As raised from the dead.*

Acts 13³³, Rom. 1⁴.

(4) *As inheritor of all things.*

Heb. 1^{2ff.}

But as used here the title signifies the possession of the Divine essence.

John 5¹⁸, Rom. 8³² (*N.B.* the use of ἴδιος in both passages).

"*The Word of the Father.*"

John 1^{1, 14}, Apoc. 19¹³.

(a) Sources of the title.²

(1) The *Logos* of Philo, used by him to denote the Divine reason (λόγος ἐνδιάθετος) rather than the Divine utterance (λόγος προφορικός).

¹ Cf. Pearson, *On the Creed*, pp. 247 ff. (ed. Sinker).

² See Westcott, *St. John's Gospel*, Notes on ch. i. ver. 1 ; Bp. Moule, *Outlines of Christian Doctrine*, pp. 59 f.

- (2) The *Memra* of the Palestinian rabbis, used by them to express the idea of God in intercourse with man.

The association of the idea of revelation with his use of the term suggests that St. John borrowed it from the latter source.

- (b) Significance of the title.

(1) Revelation.

(2) Eternity.

He who was manifested as "The Word," was in the beginning with God, and was God.

- (c) The titles "Son" and "Word" compared.

"Son" suggests distinctness from the Father, but not necessarily unity of essence. By itself it might have been used in support of Arianism.

"Word" suggests unity of essence with the Father, but not necessarily distinctness. By itself it might have been used in support of Sabellianism.

The combination of the two prevents the misapplication of either.

The Son, who is also the Word, is one with the Father.

The Word, who is also the Son, is distinct from the Father.

"Begotten from everlasting of the Father."

The theological term which expresses the eternal relationship of the First and Second Persons of the Trinity is "eternal generation."

The begetting was not an event in time; it is an eternal fact. The Second Person did not become, but necessarily and eternally is the Son.¹

“*The very and eternal God.*”

Scriptural proof of the doctrine:²—

(a) Assertions of existence prior to the Incarnation.

John 1^{1ff.} 6⁶² 8⁵⁸ 17⁵, 2 Cor. 8⁹, Phil. 2⁶, Col. 1^{15ff.}

(b) Assertions of Divine Nature.

Matt. 21³⁷, John 1^{1ff.} 14^{8ff.} 20²⁸, Acts 20²⁸, Phil. 2^{6ff.}, Col. 2⁹.

(c) The application to Christ of O.T. references to Jehovah.

John 12⁴¹ 19³⁷, Phil. 2^{10f.}, Heb. 1, 1 Pet. 3¹⁵.

(d) The assigning of Divine functions and actions to Christ.

(1) Before the Incarnation.

Creation. John 1³, Col. 1^{15ff.}, Heb. 1².

Revelation. John 1^{4f.}

¹ Cf. Origen, ὁ Σωτὴρ ἀεὶ γεννᾶται; Augustine, “semper gignit Pater, et semper nascitur Filius.”

μονογενὴς and πρωτότοκος must be distinguished. The former describes the unique relation of the Eternal Son to the Eternal Father; the latter, the relation of the Risen Christ, in His glorified humanity, to mankind. See Westcott, *Hebrews*, p. 23; Lightfoot, *Colossians*, Note on ch. i. ver. 15.

² Cf. Griffith Thomas, *The Catholic Faith*, pp. 70 ff.; Liddon's *Bampton Lectures*. The references given above are not exhaustive. The student is advised to collect and arrange the passages which contain Christ's assertions about Himself.

(2) During the earthly life.

Jesus works miracles in His own name.

Cf. Mark 9²⁵ with Acts 3¹².

Jesus accepts worship.

Cf. Matt. 8² 9¹⁸ 14³³

15²⁵ 22²⁰ 28^{9, 17} with

Acts 10²⁵ 14¹⁵, Apoc.

19¹⁰ 22⁹.

(3) After the Ascension.

Joint Source with the Father of grace and peace.

John 14²³, Phil. 1², 1 Tim. 1².

Author of man's resurrection.

John 5²¹ 6^{39ff.} 11²⁵, 1 Cor.

15^{21f.}.

Hearer and Answerer of prayer.

John 14^{13f.}.

Sender of the Spirit.

John 15²⁶, Acts 2³³.

Source of eternal life.

John 6^{33ff.} 14⁶, Rom. 8¹⁰,

Eph. 3¹⁷, 1 John 5¹¹.

(e) 1 John 4².

The test of truth was confession of the true humanity of Jesus. This emphasis, rendered necessary by the rise of Docetism, is a striking testimony to the early belief in His Deity.¹

"Of one substance with the Father."

The battleground of the Arian controversy.

The Arians rejected *ὁμοούσιος*, some in

¹ Cf. Dale, *The Atonement*, pp. 23 f.

favour of *ὁμοιούσιος*, some in favour of *ἀνόμοιος*.

The word "substance," applied to spiritual being, cannot denote anything material. The substance of God is Godhead. *ὁμοούσιος* expresses without ambiguity the truth of the absolute and essential Deity of the Son.

ii. THE INCARNATION.¹

(a) *The unity of person.*

The theological term is "the Hypostatic union," *i.e.*, the joining together of the two Natures in the one person (*ὑπόστασις*).

Cf. Phil. 2^{6ff.}

In N.T. references to Jesus Christ, one person only is referred to throughout. Divine and human titles and attributes are freely interchanged; *i.e.*, there is attributed to Christ, spoken of under a Divine title, that which can only belong to humanity, and *vice versa*.

Cf. John 3¹³, Acts 20²⁸, 1 Cor. 2⁸.

The theological term for the phenomenon is "communicatio idiomatum."

An example in ecclesiastical language is the application of the word *Θεοτόκος* to the Blessed Virgin. This was rejected by Nestorius, who allowed his zeal for the doctrine of the eternity of God the Son to

¹ Cf. Bp. Moule, *Outlines of Christian Doctrine*, pp. 60 ff.; Bp. Gore's *Bampton Lectures*; Streatfield, *The Incarnation*.

lead him to the use of language which might suggest belief in the existence of two persons in Christ.

(b) *The perfection of the two Natures.*

“integre atque perfecte” = so that each contains all its properties, in all their perfection.

Cf. Gal. 4⁴ (ἐξαπέστειλεν), Phil. 2^{6ff.}

The Scriptural proof of the Deity of Christ has been already given. For the proof of His humanity collect and arrange such passages as: Matt. 26^{38f.}, Mark 8¹², Luke 2⁵² 19⁴¹ 23⁴⁶, John 1¹⁴ 4⁶ 11³³, Rom. 1³, 1 Tim. 2⁵, 1 John 4².

Arius, Apollinarius, and Eutyches were the chief exponents of the heresies which denied the perfection of Christ's manhood.

For an outline of the history of the doctrine of Christ's Person, see Bp. Moule, *Outlines of Christian Doctrine*, pp. 65 ff.

(c) *The Virgin Birth.*¹

Cf. Matt. 1^{18ff.} 25, Luke 1²⁷, 35.

(1) *Importance of the doctrine.* It is intimately related to

α. The belief in the unity of person.

β. The belief in the freedom of Jesus from inherited taint of sin.

(2) *Its bearing on the perfection of the human Nature.*

The Virgin birth did not affect the reality of Christ's human nature, for human nature depends on the

¹ See J. G. Simpson, *Fact and Faith*, pp. 24 ff.

possession of certain qualities and attributes, and not on the mode of its coming into existence: otherwise we should have to deny the perfection of the Nature either of the original stock or of the descendants.¹

For the doctrine of the Person of Christ, see also Griffith Thomas, *Christianity is Christ*; Nolloth, *The Person of our Lord*; Forsyth, *The Person and Place of Jesus Christ*.

iii. THE DEATH OF CHRIST.²

(a) *The fact.*

Represented in N.T. as—

(1) *The fulfilment of O.T. type and prophecy.*

Matt. 26^{24, 54}, Luke 24^{26, 46}, Acts 3¹⁸,
1 Cor. 15³.

(2) *The will of the Father.*

John 10^{17f.} 14³¹, Acts 2²³ 4²⁸, Rom. 5⁸.

(3) *The deliberate choice of Jesus.*

John 10¹⁵⁻¹⁸, Phil. 2^{6ff.}

(4) *An event of conspicuous importance.*³

Cf. proportion of Gospels devoted to it; subject of conversation at the Transfiguration; Holy Communion instituted to commemorate it; referred to by Jesus as the means of drawing men to Himself (John

¹ Cf. Godet, *N.T. Studies*, p. 89.

² See Denney, *The Death of Christ*; J.G. Simpson, *Christus Crucifixus*, and *Fact and Faith*.

³ Cf. Bp. Moule, *Outlines of Christian Doctrine*, pp. 75 ff.

12^{32f.}); singled out by St. Paul as summing up the mediatorial work of Jesus (Gal. 2²¹); referred to as one of the main purposes of the Incarnation (Heb. 2¹⁴).

(b) *The purpose.*¹

Represented in N.T. as—

(1) *The undoing of the effects of sin.*

So considered, the death is described as the means of :

Redemption—no idea of payment—O.T. figure for deliverance. Explained by St. Paul as = forgiveness (Eph. 1⁷).

Propitiation—i.e., the covering of guilt, removal of condemnation.

Cf. Rom. 8³⁴, 1 John 2^{1f.}.

Atonement or *Reconciliation*—i.e., the cancelling of the enmity caused by sin.

On God's side. Rom. 5^{10ff.}, 2 Cor. 5^{18f.}, Eph. 2³.

On man's side. John 12^{32f.}, 2 Cor. 5¹⁴, Heb. 9¹⁴.

(2) *The removal of the fear of death.*
Heb. 2¹⁴.

(3) *The ratification of the New Covenant.*
Cf. Matt. 26²⁸, Heb. 9^{15ff.} 13²⁰.

(c) *The doctrine of atonement.*²

Collect statements in Creeds and Articles.

¹ Cf. Griffith Thomas, *The Catholic Faith*, pp. 79 f.; Bp. Moule, *Outlines of Christian Doctrine*, pp. 77 ff.

² See Simpson, *Fact and Faith*, pp. 60 ff.

- (1) Any conception of forgiveness being wrung from the Father, through the intervention of a third person, is unscriptural.¹

The Father gave the Son. John 3¹⁶.

The Father sent the Son. 1 John 4^{8f., 16}.

The Father commendeth His own love through the death of Jesus. Rom. 5⁸.

Jesus came to do the Father's will.

John 4³⁴ 6³⁸ 10^{17f.} 14³¹ 17⁴

(comp. with 19³⁰), Phil. 2^{6ff.}

- (2) Nevertheless, God is spoken of as needing to be reconciled. Rom. 3²⁵ 5^{10f.}, 2 Cor. 5^{10f.}, Eph. 2¹⁶, Col. 1^{19ff.}

(*N.B.* The Parable of the Prodigal only illustrates one side of the truth, viz., God's yearning love for the sinner.)

i.e., reconciliation has to be manward as well as Godward.

- (3) The explanation is that man is not merely imperfect; he is also a transgressor of Divine law: and God is not merely Love; He is also Holiness.

Could Divine Holiness permit transgression to go uncondemned?

Could Divine Love withhold from the sinner an adequate manifestation of the sinfulness of sin?

¹ Cf. Bp. Moule, *Outlines of Christian Doctrine*, pp. 35 f.

The condemnation of sin was required both by the nature of God and by His relation to man, as moral Governor; and Scripture represents this condemnation of sin as manifested in the sacrifice of Jesus, who, being God, took man's nature, became man's Representative, fulfilled man's obligations.

The sacrifice, beginning with the Incarnation, and reaching its culmination on Calvary, consisted in a perfect obedience (Heb. 10¹⁰).

It is not for us to question the necessity of the Calvary experience; but we can well believe that it was necessary in order to shew the exceeding sinfulness of sin (Rom. 8³), and that no other manifestation would have been adequate for the moral government of the world.

Viewed in that light, the death of Jesus can be regarded as a propitiation, a satisfying of Divine justice, without the introduction of any thought of a legal transaction or payment of debt.

For the history of the doctrine of the Atonement, see Bp. Moule, *Outlines of Christian Doctrine*, pp. 87 ff.

For varying views of the Atonement, see the following: Dale, *The Atonement*; Denney, *The Death of Christ*; Dimock, *The Death of Christ* (2nd edition); Du Bose, *The Soteriology of the New Testament*; Moberly, *Atonement and Personality*; J. G. Simpson, *Christus Crucifixus*; Hastings, *D. C. G.*, s.v. "Redemption."

ARTICLE III.

*De descensu Christi ad
inferos.*

Quemadmodum Christus pro nobis mortuus est et sepultus, ita est etiam credendus ad Inferos descendisse.

*Of the going down of Christ
into hell.*

As Christ died for us, and was buried: so also it is to be believed that He went down into hell.

ARTICLE III.

THE DESCENT INTO HELL.

Compare the present Article with the corresponding one of 1553.

"Hell"¹ = the abode of the departed, or the intermediate state.

(a) *Scriptural references.*²

Ps. 16¹⁰, quoted in Acts 2^{26ff.} No reference to the purpose.

Luke 23⁴³.

Eph. 4⁹. But this is interpreted by some as referring to the Incarnation.

1 Pet. 3^{18ff.} 4⁶. Two classes of interpretation:—

(1) Reference to Christ's pre-incarnate work amongst the unbelievers in the days of Noah.

(2) Reference to what happened after the death of Jesus.

Either a proclamation of the gospel to that generation of men which had been cut off by the Flood.

¹ The word is akin to "heal" (= "cover"), and means the covered, hidden region.

² Cf. Bp. Moule, *Outlines of Christian Doctrine*, pp. 92 ff.

Or a proclamation to supernatural beings, who had been rebellious in the old world, of the final overthrow of all such attempts to oppose God.¹
Cf. Col. 2¹⁵.

(b) *History of the doctrine.*²

(1) *Inclusion in the Creed.*

Western—"descendit in inferna," found in Aquileian Creed given by Rufinus; "descendit ad inferos," found in the Creed of the Gallican Sacramentary, A.D. 650.

(2) *Interpretations of the fact.*

Suffering the torments of Gehenna—burial—participation in the intermediate state.

(3) *Interpretations of the purpose.*

Removal of faithful dead to a better place—bringing light and knowledge to faithful dead—deliverance of those who were suffering punishment.

(c) *Practical comfort of the doctrine.*³

Christ, being truly man, submitted to the experience of the intermediate state; and death has no mystery which He did not fathom.

¹ The question turns on the significance of ἐκήρυξε and πνεύμασι.

² Cf. Bp. Moule, *Outlines of Christian Doctrine*, pp. 95 ff.

³ For cautions needed in the study of the doctrine see Westcott, *The Historic Faith*, p. 77; Bp. Moule, *Outlines*, pp. 94 ff; Bp. Gibson, *The Thirty-Nine Articles*, p. 174.

ARTICLE IV.

De Resurrectione Christi.

Christus vere a mortuis resurrexit, suumque corpus cum carne, ossibus, omnibusque ad integritatem humanæ naturæ pertinentibus, recepit, cum quibus in cœlum ascendit, ibique residet, quoad extremo die ad judicandos homines reversurus sit.

Of the Resurrection of Christ.

Christ did truly arise again from death, and took again His body, with flesh, bones, and all things appertaining to the perfection of man's nature, wherewith He ascended into heaven, and there sitteth, until He return to judge all men at the last day.

ARTICLE IV.

i. THE RESURRECTION OF CHRIST.¹

(a) *The evidence.*

(1) *The testimony of the New Testament.*

The only sign given by Jesus. Constantly anticipated by Him. Mark 8³¹, John 2^{19ff.} 10¹⁸.

Recorded by each of the Evangelists. Placed in foreground of Apostolic preaching. Acts 4³³ etc.

(*N.B.* the nature of the references in the preaching of the Apostles, viz., the simple statement of eye-witnesses. Cf. Acts 2^{24, 32} 3¹⁵ 4¹⁰ etc.)

The Epistles shew that the belief in the fact was universally held amongst Christians within a comparatively few years after the alleged event.

(2) *The testimony of the Holy Communion.*

The perpetual celebration by Christians of the death of Jesus, which for a time had shattered all their hopes, is inexplicable unless the Resurrection had begotten them again unto a living hope (1 Pet. 1³).

¹ Cf. Griffith Thomas, *The Catholic Faith*, pp. 44 ff.

(3) *The testimony of the Lord's Day.*

Substituted for the Divinely ordained Sabbath.

(4) *The moral influence of Christianity.*

The outcome of fraud or deception, unless the Resurrection was a fact.

(b) *Attempted explanations.*(1) *Imposture theory.*

i.e. The disciples asserted what they knew to be untrue.

But such deception is utterly inconsistent with the lives and influence of those early believers.

And—

Not only was there nothing to be gained by such deception, but it was maintained at the cost of life itself.

(2) *Swoon theory.*

i.e. Jesus did not really die: He recovered, and then pretended or was believed to have risen again.

But this—

a. Removes the charge of imposture from the disciples to Jesus Himself.

β. Suggests what is absurd, viz., that a person who was only just not dead could in three days have conveyed the impression of having risen from the dead.

LECTURE OUTLINES ON

- γ. Offers no explanation of how Jesus eventually died without any one knowing about it.

(3) *Vision theory.*

i.e. The disciples were sincere, but mistook dreams for reality, or a visionary for a tangible body.

But—

- a. The alleged visions were contrary to all expectation.
- β. Were experienced not by one or two but by hundreds (1 Cor. 15⁶).
- γ. The theory offers no explanation as to what became of the body of Jesus. Did it remain in the keeping of friends? or of enemies? In either case, the knowledge of its existence would have rendered the alleged mistake impossible.
- δ. The alleged visions were confined to a definite period of forty days.

To sum up: The Resurrection was fact, or fraud, or fancy.

If fact, the Christian Faith is established.

If fraud, the greatest moral influence in the world was the outcome of immorality.

If fancy, the facts which it gave rise to were a greater miracle than the Resurrection itself.

(c) *Doctrinal importance*¹

The Resurrection of Jesus

(1) *Substantiated the claims of Jesus.*

The fulfilment of the sign which He gave.

John 2²², 1 Pet. 1³.

(2) *Was the seal of His atoning work.*

Rom. 4²⁵, 1 Cor. 15¹⁷.

(3) *Was the pledge of man's resurrection.*

Rom. 8¹¹, 1 Cor. 15^{20ff.}

ii. THE ASCENSION.

(a) *The fact.*

Anticipatory references by Jesus.

John 3¹³ 6⁶² 20¹⁷.

Records of the event.

Mark 16¹⁹, Luke 24⁵¹, Acts 1^{9ff.}

Direct references in the Epistles.

Eph. 4^{8ff.}, 1 Tim. 3¹⁶, 1 Pet. 3²².

The fact is assumed in all the doctrinal teaching of the N.T. about the heavenly ministry of Christ.

(b) *The significance.*

(1) The entrance upon the new relationship to man, which is independent of time and space.

Cf. John 7^{38f.} 14^{15ff.} 20¹⁷, Eph. 3¹⁷, Col. 1²⁷.

(2) The entrance into the heavenly sanctuary for the perpetual intercession based on the completed offering.

Heb. 7^{23ff.} 9^{24ff.} 10^{11ff.}

¹ Cf. Bp. Moule, *Outlines of Christian Doctrine*, p. 99.

iii. THE SESSION.

Cf. Mark 16¹⁹, Rom. 8^{32ff.}, Eph. 2⁶, Col. 3¹, Heb. 1³, 4^{14ff.}, 8¹ 10^{11ff.}.

In the dogmatic passages of the N.T. Jesus is invariably described as being seated. Once, in the description of a vision, He is described as standing (Acts 7⁵⁶); and in the language of the Apocalypse He is spoken of as the Lamb, as it had been slain, standing in the midst of the throne (Apoc. 5⁶).

It is the literal meaning of the language of dogma, and not that of vision or apocalypse, which must determine our conception of Christ's heavenly ministry. The metaphor of sitting signifies, primarily, completed sacrifice and offering. Cf. Heb. 10¹¹⁻¹⁸. (*N.B.* the contrast between "standeth" and "sat down," as representing the difference between continual and completed offering of sacrifice.) It also signifies authority and majesty. Cf. 1 Cor. 15.

It is as seated that Christ also intercedes; it is as King that He is also Priest. "He pleads by His presence on the throne."¹

The Priestly office of Christ must not be separated in thought from His Kingly office. He is Priest not after the order of Aaron, but after that of Melchizedek; and

¹ Read carefully Westcott, *Hebrews*, p. 230; *The Historic Faith*, p. 82; Bp. Moule, *Outlines of Christian Doctrine*, pp. 102 ff.

that is the order of (1) a royal priesthood,
(2) an eternal priesthood.

iv. THE RETURN FOR JUDGMENT.¹

Cf. Acts 1¹¹, 1 Cor. 15^{23, 47, 52}, Phil. 3^{20f.}, 1 Thess. 1¹⁰,
4^{14ff.}, 2 Thess. 1^{7f.}, 2 Tim. 2¹⁸.

“*To judge all men.*” Cf. Rom. 2¹⁶ 14¹⁰, John 5^{22, 27},
Acts 17³¹, 2 Cor. 5¹⁰.

For the history of opinion on the subject, see
Moule, *Outlines of Christian Doctrine*, pp. 109 ff.

¹ See Westcott, *The Historic Faith*, pp. 87 ff.



ARTICLE V.

De Spiritu Sancto.

Spiritus Sanctus, a Patre et Filio procedens, ejusdem est cum Patre et Filio essentiæ, majestatis, et gloriæ, verus ac æternus Deus.

Of the Holy Ghost.

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

ARTICLE V.

THE DOCTRINE OF THE HOLY SPIRIT.¹

i. THE DEITY.

(a) *Direct statements.*

John 13-16, Acts 5^{3f.}, 1 Cor. 3¹⁶ 6¹⁹,
2 Cor. 3^{15ff.}

(b) *Statements which assume it.*

- (1) References to the Trinity (cf. *supra*).
- (2) The Spirit the Author of the human nature of Christ. Luke 1³⁵.
- (3) The Author of man's re-creation. John 3^{3ff.}.
- (4) Blasphemy against the Holy Spirit unpardonable. Mark 3²⁹.

ii. THE PERSONALITY.²

In addition to the above, collect statements which assign personal actions to the Holy Spirit. He intercedes (Rom. 8^{26f.}), teaches, reminds, witnesses, convicts, guides (John 14-16), distributes

¹ Cf. Prof. Swete, *The Holy Spirit in N. T.*; Bp. Moule, *Veni Creator*.

² Sabellius denied the Personality; Arius and Macedonius, the co-equal Deity.

spiritual gifts (1 Cor. 12⁴), assigns work (Acts 13²).

For the history of the doctrine of the Holy Spirit, see Bp. Moule, *Outlines of Christian Doctrine*, pp. 146 ff.

iii. THE PROCESSION.¹

(a) The theological term for the mode of the Spirit's eternal being is "procession." We cannot understand the difference between eternal generation and eternal procession; but we do know that in Scripture the Holy Spirit is never spoken of as "begotten," but always as "proceeding."

(b) *The doctrine of the Dual Procession.*²

(1) *New Testament.*

The Spirit proceeds from the Son as well as from the Father.

John 15²⁶, Rom. 8⁹.

The Spirit was sent by Christ as well as by the Father.

John 14²⁶, 15²⁶.

The Spirit is the Spirit of Christ as well as of the Father.

Matt. 10²⁰, Rom. 8⁹, 1 Cor. 2¹¹,

Gal. 4⁶, Phil. 1¹⁹.

(2) *Statement in the Creed.*³

A.D. 325. The Creed of Nicæa contained no clause on the procession.

¹ Cf. Bp. Moule, *Outlines of Christian Doctrine*, pp. 124 ff.

² Cf. Bp. Moule, *Ibid.*, p. 125; *Veni Creator*, p. 27.

³ Cf. Prof. Swete, *History of the Doctrine of the Procession of the Holy Spirit*; Bp. Gibson, *The Thirty-Nine Articles*, pp. 209 ff.

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A.D. 381. The longer Creed ratified at Constantinople stated the procession from the Father.

A.D. 447. The Filioque clause appears for the first time in the Creed as set forth at the 3rd Council of Toledo. The insertion appears to have caused no stir, as the doctrine of dual procession had become familiar in the West.

A.D. 767. The first debate on the question at the Council of Gentilly.

A.D. 794. The Council of Frankfort, summoned by Charles the Great, affirmed the dual procession. The Pope refused to authorize the addition.

A.D. 1014. It was adopted in the Pontifical services, and universally accepted in the West. The East opposed the addition, and has continued to do so ever since.

The objections urged by the East are doctrinal and ecclesiastical.

Doctrinal. It implies two sources of Deity, and invalidates the doctrine of the Unity of the Godhead.

But this is due to misunderstanding. The Son is not an independent Source of the Spirit. All that the Son is in the Godhead, He is of the Father.

Ecclesiastical. An irregular insertion. A branch of the Church may not alter a creed of the Catholic Church.

There is some force in the objection.

But, on the other hand, the addition is Scriptural; it remained unquestioned for a considerable period, and its elimination after long use would suggest repudiation of the doctrine.

iv. THE WORK OF THE HOLY SPIRIT.¹

(a) *In the Old Testament.*

- (1) The personal Agent in creation.

Gen. 1² 2⁷ etc.

- (2) The Author of physical, mental, and spiritual endowment.

Ex. 31³, Judg. 3¹⁰ 13²⁵ 14⁶,
1 Sam. 11⁶, Ps. 51^{10ff.} etc.

- (3) Particularly, the Author of inspiration.

2 Sam. 23², 1 Chron. 28¹², Joel 2²⁸;
cf. Acts 1¹⁶ 28⁵, Heb. 3⁷ 10¹⁵,
1 Pet. 1¹¹, 2 Pet. 1²¹.

(b) *In the New Testament.*

- (1) *The Author of the new birth.*

John 3^{5, 8}.

Involving a process of—

Conviction. John 16^{8f.}

Repentance. Acts 5³¹.

Faith in Jesus. John 6⁴⁰, Eph. 2⁸.

Baptism. Gal. 3²⁷.

The new birth involves membership of the Body of Christ, in which the indwelling Spirit is the bond

¹ See Westcott, *The Historic Faith*, pp. 103 ff.; Griffith Thomas, *The Catholic Faith*, pp. 50 f.; Bp. Moule, *Outlines of Christian Doctrine*, pp. 126 ff.

of spiritual union, and Baptism is the bond of visible union.

1 Cor. 12^{aff.}, 2 Cor. 13¹⁴, Eph. 4^{3ff.},
Phil. 2¹.

(2) *The Maintainer of the new life.*¹

The man so new-born is united to Jesus Christ through the indwelling Spirit. Jesus Christ is the Life; the Holy Spirit is the Life-giver (τὸ ζῶσποιόν).

Rom. 8¹¹, 1 Cor. 6¹⁷.

This spiritual union with Christ is the source of all spiritual possession and privilege.

Gal. 3²⁷, Eph. 2^{1ff.} 4²⁴.

Thus, from different points of view, the Christian lives by the Spirit (Gal. 5²⁵), and by faith in the Son of God (Gal. 2²⁰).

The Spirit dwells in him (1 Cor. 3¹⁶), and Christ dwells in his heart by faith (Rom. 8^{9ff.}, Eph. 3^{16f.}).

The Spirit sanctifies him (1 Pet. 1²), and Christ is made unto him sanctification (1 Cor. 1³⁰).²

(3) *The Author of guidance.*

Rom. 8¹⁴.

(4) *The Author of assurance.*

Rom. 8¹⁶, 1 John 3²⁴ 4¹³.

¹ Passages for study: Acts 5³², Rom. 8^{9ff.}, 1 Cor. 3¹⁶ 6¹⁹, 2 Cor. 1²², Gal. 3^{2ff.}, 14 4⁶ 5¹⁶, 25, Eph. 2²² 3¹⁶ 5¹⁸, 1 John 3²⁴.

² Cf. Bp. Moule, *Outlines of Christian Doctrine*, p. 136.

- (5) *The Author of effectual prayer.*

Rom. 8²⁶, Eph. 6¹⁸.

- (6) *The Author of illumination.*

John 15²⁶ 16¹⁴, 1 Cor. 2^{9ff.} 12³.

- (7) The difference between the work of the Spirit in the faithful before and after the glorification of the Incarnate Son of God.¹ Cf. John 7³⁹.

The work of the Spirit was in a sense new after the Ascension of Jesus, because of the new possibilities introduced by the Incarnation.²

The difference can be thought of as related to—

a. Newness of conviction.

β. The imparting of new virtue and power.

γ. The spiritual union with the Second Adam, the Head of the Church.

¹ Cf. Bp. Moule, *Outlines of Christian Doctrine*, pp. 144 ff.

² There is no positive revelation as to the work of the Spirit in the Christian Dispensation apart from the ministrations of the Church. In this connection two passages must be considered :—

Joel 2²⁸ appears to foretell an universal effusion of the Spirit for the exercise of prophetic ministry, which would be independent of social and racial conditions, rather than an outpouring of the Spirit upon every individual. For a discussion of this passage, see the author's *Christ and the Nations*, pp. 61 ff.

John 16^{8ff.} The convicting work of the Spirit here spoken of is definitely related to knowledge of Jesus. "The world" here means mankind irrespective of race or clime. The passages cannot be regarded as foretelling an action of the Spirit upon every human conscience.

V. THE TERM "GRACE." ¹(a) *General significance.*

The gratuitous character of the gift or act referred to.

(b) *Particular use in the New Testament.*

(1) Free pardon and acceptance.

Rom. 11⁶, Eph. 2⁸.

(2) Unmerited Divine kindness in general.

2 Cor. 8⁷.

(3) Divine influence working in the soul and will of man.

2 Cor. 12⁹.

In this sense grace is the freely given presence of the Holy Spirit in man.

¹ See Bp. Moule, *Outlines*, p. 143; Griffith Thomas, *The Catholic Faith*, p. 132.

ARTICLES VI.-VIII.

THE RULE OF FAITH

ARTICLE VI.

*De Divinis Scripturis, quod
sufficiunt ad salutem.*

Scriptura sacra continet omnia quæ ad salutem sunt necessaria, ita ut quicquid in ea nec legitur, neque inde probari potest, non sit a quoquam exigendum, ut tanquam Articulus fidei credatur, aut ad salutis necessitatem requiri putetur.

Sacræ Scripturæ nomine eos Canonicos libros Veteris et Novi Testamenti intelligimus, de quorum autoritate in Ecclesia nunquam dubitatum est.

De nominibus et numero librorum Sacræ Canonice Scripturæ Veteris Testamenti.

*Of the Sufficiency of the Holy
Scriptures for Salvation.*

Holy Scripture containeth all things necessary to salvation : so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite necessary to salvation.

In the name of holy Scripture we do understand those Canonical books of the Old and New Testament, of whose authority was never any doubt in the Church.

Of the names and number of the Canonical Books.

Genesis.	Ruth.	Genesis.	Ruth.
Exodus.	Prior Liber Samuelis.	Exodus.	The First Book of Samuel.
Leviticus.	Secundus Liber Samuelis.	Leviticus.	The Second Book of Samuel.
Numeri.	Prior Liber Regum.	Numbers.	The First Book of Kings.
Deuteron.	Secundus Liber Regum.	Deuteronomy.	The Second Book of Kings.
Josue.	Prior Liber Paralipom.	Joshua.	The First Book of Chronicles.
Judicum.	Secundus Liber Paralipom.	Judges.	The Second Book of Chronicles.

Primus Liber Esdræ.	Proverbia.	The First Book of Esdras.	The Proverbs.
Secundus Liber Esdræ.	Ecclesiastes vel Concionator.	The Second Book of Esdras.	Ecclesiastes or the Preacher.
Liber Hester.	Cantica Salo- monis.	The Book of Esther.	Cantica or Songs of Solomon.
Liber Job.	IV Prophetæ Majores.	The Book of Job.	Four Prophets the Greater.
Psalmi.	XII Prophetæ Minores.	The Psalms.	Twelve Prophets the Less.

Alios autem libros (ut ait Hieronymus) legit quidem Ecclesia ad exempla vitæ et formandos mores, illos tamen ad dogmata confirmanda non adhibet : ut sunt

And the other books, (as Hierome saith) the Church doth read for example of life and instruction of manners : but yet doth it not apply them to establish any doctrine. Such are these following :—

Tertius Liber Esdræ.	Baruch Pro- pheta.	The Third Book of Esdras.	Baruch the Prophet.
Quartus Liber Esdræ.	Canticum trium Puerorum.	The Fourth Book of Esdras.	The Song of the Three Children.
Liber Tobiaë.	Historia Susan- næ.	The Book of Tobias.	The Story of Susanna.
Liber Judith.	De Bel et Dra- cone.	The Book of Judith.	Of Bel and the Dragon.
Reliquum Libri Hester.	Oratio Manasses.	The rest of the Book of Esther.	The Prayer of Manasses.
Liber Sapientiaë.	Prior Liber Mac- habæorum.	The Book of Wis- dom.	The First Book of Maccabees.
Liber Jesu filii Sirach.	Secundus Liber Machabæorum.	Jesus the Son of Sirach.	The Second Book of Maccabees.

Novi Testamenti omnes libros (ut vulgo recepti sunt) recipimus, et habemus pro Canonicis.

All the books of the New Testament, as they are commonly received, we do receive and account them for Canonical.

ARTICLE VI.

i. THE RELATION OF SCRIPTURE TO THE FAITH.¹

(*N.B.* Reference of Article limited to "things necessary to salvation." For the attitude of the Church of England towards things that are merely expedient, see Article xxxiv.)

(a) *The assertion.*

Scripture is (1) sufficient in content, (2) supreme in authority, in the matter of the data of the Christian revelation. There is no co-ordinate authority with Scripture. The Church Catholic has authority, the National Church has authority (cf. Arts. xx., xxi., xxxiv.), but the Scripture alone has ultimate authority.²

(b) *Grounds of the assertion.*

(1) *The attitude of Christ and the Apostles towards the O.T.*

a. Denunciation by Christ of the Jewish Church for using its authority to make void the written word. Cf. Mark 7¹⁻¹³.

¹ Cf. Girdlestone, *English Church Teaching*, pp. 1 ff.; Bp. Moule, *Outlines of Christian Doctrine*, pp. 6 ff.

² Cf. Litton, *Introduction to Dogmatic Theology*, p. 27.

(*N.B.* This becomes the more remarkable when we remember, on the one hand, the accepted idea of the Jewish Church, with its imposing fabric of Divinely appointed order; and, on the other hand, the nature of the Scriptures, viz., a series of apparently incidental writings addressed to the particular circumstances of the writers.)

β. Habitual reference to the O.T. as the sufficient and supremely authoritative expression of the revelation entrusted to the Jewish Church.¹

This determines the relationship of the O.T. Scriptures to the O.T. revelation.

(2) *The attitude of the N.T. writers towards the revelation which they had received and preached.*

Cf. Gal. 1st, Heb. 1st, Jude 3.

The revelation of the N.T. is placed in strong contrast with that of the O.T. from the point of view of the manner of its reception. It is the business of theology to provide progressive explanation and application of the data, but the revelation itself is not progressive in the sense in which that of the O.T. was.

But the question remains as to whether the N.T. writings contain the sufficient and authoritative expression of the teaching of Christ and of the Apostles; and for this we must depend upon the testimony of the early Christians.

¹ See Bp. Gibson, *The Thirty-Nine Articles*, p. 240.

- (3) *The attitude of the Early Church towards the N.T. writings.*

The first generations of Christians had received the revelation through lip as well as through pen: they had the "oral gospel" as well as the writings. Their testimony to the writings is, therefore, all-important. They have handed on to us the writings as the supreme rule of faith. An examination of the attitude of the early Fathers reveals the fact that for them Scripture was the supreme authority for the data of the revelation.¹

- (c) *Errors repudiated by the assertion.*

(1) *Anabaptist.* Scripture regarded as *unnecessary*. All light and knowledge attributed to internal illumination by the Holy Spirit.

(2) *Roman.* Scripture regarded as *insufficient*. It needs to be supplemented by tradition.

- (d) *Roman theory of tradition.*

(1) *Hermeneutical*, i.e. explanatory tradition, whether embodied in Church decree, or the informal consent of the Fathers.²

The English Church accepts the principle of hermeneutical tradition (cf. accept-

¹ See, e.g., Harold Browne on Art. VI. sec. 1.

² It should be noticed that one of the passages about which there is no unanimity of hermeneutical tradition is the very passage which is essential to the Papal claims, viz., "Thou art Peter, and upon this rock," etc.

ance of the Creeds), but refuses to apply it with the rigidity of the Roman theory, which has led, in practice, to the Bible being regarded as a book which cannot safely be entrusted to the ordinary Christian. The Scriptures were written for the use of individuals (cf. Luke 1^{1ff.}, Acts 1¹, Col. 4¹⁶, 1 Thess. 5²⁷, Apoc. 2⁷); and traditional interpretation is subject to misunderstanding or perversion just as much as the Scriptures themselves.

(2) *Supplementary.*

An addition to the written word: an independent and authoritative body of doctrine, orally transmitted.

The following passages should be noted in this connection: John 21²⁵, Acts 1³, 2 Thess. 2¹⁵ 3⁶, 1 Tim. 6²⁰, 2 Tim. 1¹³.

They state the obvious truth that the particular writings referred to do not each contain the whole of the revelation, but they do not touch the question as to whether the whole collection of writings contains a sufficient expression of the "things necessary to salvation." That must be decided on the testimony of those who knew what the Apostolic teaching was. The Roman theory is rejected, not because the alleged revelation was

orally transmitted, but because the theory contradicts the evidence. If oral tradition could be authenticated in the same degree in which Scripture is, it would possess the same authority.¹

But not only does the history of the Papacy compel us to regard with suspicion this particular claim, but also the testimony of the Church, upon which we should have to rely for such authentication, bids us accept Scripture as containing the sufficient and authoritative expression of the revelation.

It should be noted that the position of the Roman Church has changed since the Articles were written. The theories of the development of doctrine and of Papal Infallibility have rendered even the reliance upon oral tradition unnecessary.

For the controversy with Rome, see Salmon, *The Infallibility of the Church*; Harold Browne on Article VI.; Dearden, *Modern Romanism Examined*, pp. 83 ff. (ed. 1899); Girdlestone, *English Church Teaching*, pp. 31 ff.

(e) *Alleged objection to the Anglican position—*

viz. it lands us in the chaos of private judgment, and the Faith is at the mercy of the individual.

¹ See Litton, *Introduction to Dogmatic Theology*, p. 37.

This is a caricature of the position. Membership of the Church has definite conditions assigned to it. The liberty of the individual member is limited (cf. the existence of the Articles, the use of the Creeds, the assertions of the Church's authority in matters both of faith and ceremony, the denunciations of harmful individualism). But the Church may not demand anything as necessary to salvation which cannot be clearly proved from Scripture; and the individual member is made responsible for an intelligent assent, based on his knowledge of Scripture, to the Church's position.

It should be noted that no theory can get rid of the necessity of the individual being the final arbiter of what he believes. The man who elects to hand over the responsibility for his faith to the Church is acting on his private judgment, just as much as the man who decides to assent to nothing without first sifting the evidence.

(f) *The term "Protestant."*¹

Historically the term stands for no cold or rude negation, but for a temperate, positive affirmation that the final appeal in matters of faith is to the Scriptures.

The statement of Article VI. was intended to (and actually does) represent a fundamental line of cleavage between the position of the

¹ See Wace, *Church and Faith*, pp. 1 ff.

English Church and that of the Church of Rome.

N.B. Collect references to Scripture in Articles and Prayer Book, *e.g.* Arts. VI.—VIII., XVII.—XXII., XXIV., XXXI.; the Ordinal; Collect for the Second Sunday in Advent.

ii. THE CANONICAL BOOKS.

(a) *The word "Canon."*

- (1) *κανών* = rod, *e.g.* carpenter's rule.
- (2) Used metaphorically of that which determines or regulates.

Cf. 2 Cor. 10^{13ff.}, Gal. 6¹⁶.

- (3) Applied to doctrine = the rule of faith.
- (4) Applied to decrees of the Church, *e.g.* Canons of Councils.
- (5) Applied to Scripture = (1) the rule by which the books were tested, (2) the collection of books so admitted.

(b) *The ground of acceptance.*¹

Recourse is had to ordinary historical evidence.

The Church is *testis et conservatrix divinorum librorum*. The general consent of the Church was arrived at on the ground both of internal and external evidence; but for us the inquiry resolves itself into the question as to what books received that general consent.

(c) *The Canon of the Old Testament.*

- (1) The stream of Jewish witness can be traced back from our own day to the time of

¹ See Litton, *Introduction to Dogmatic Theology*, p. 9.

Christ; and it is unanimously in favour of the Hebrew Canon.

- (2) The Roman Church, in disregard of this unanimous tradition of the appointed guardians of the O.T., has pronounced that all the books contained in the Vulgate O.T. are to be accounted Canonical.

(d) *The Canon of the New Testament.*

(1) *Evidence.*

Manuscripts of N.T.

Versions.

Catalogues.

Patristic citations.

From these sources of information we learn—

a. That individual N.T. writings were cited from the first as Scripture.

β. That they were publicly read as the Word of God.

γ. That the N.T., as a collected whole, was placed on a footing of equal authority with the O.T. before cent. IV.

(2) *Stages in formation.*¹

a. *Period of separate circulation and gradual collection.* A.D. 70–170.

Certain writings were at first better known in certain districts.

¹ See Westcott, *New Testament Canon*.

At the end of the period we find lists :

e.g., Muratorian Fragment
(West). Peshitto Canon
(East).

Neither contains our complete N.T.,
but taken together they omit
only 2 Peter.

β. Period of separation. A.D. 170–303.

In some Catalogues, other writings
(*e.g.* Epistle of Clement) appear :
but the N.T. writings became
gradually isolated.

γ. Period of authorization. A.D. 303–397.

At the beginning, we find no
writing generally received
which is not in the N.T.,
but we do not find all the
books of the N.T. At the
end, we find the N.T. as we
now have it, confirmed by the
Councils of Laodicea, A.D. 364,
and Carthage, A.D. 397.

(*N.B.* These formal decrees were
the registering of the opinion of
Christendom, and not the cause
of it.)

(3) *The Antilegomena.*

Certain books only gradually won their
way to general recognition, viz.,
Hebrews, James, 2 Peter, 2 and 3
John, Jude, Apocalypse.

How is this fact to be reconciled with the ground of Canonicity put forward in the Article?

The reference of the Article can only be to the Church as a whole, and not to any part of it. The Church of the first three centuries pronounced no formal decision. The witness consisted of the testimony of individuals and of particular Churches. The ignorance or doubt of one and another of these about certain of the writings may not be construed as doubt on the part of the Church as a whole.

The very hesitation of a part gives the greater value to the final consent of the whole.

iii. THE APOCRYPHA.¹

(a) *Origin.*

The anxiety of the Jews in Egypt to preserve the records of their history doubtless led to the mixture of the rolls containing the Greek translations of the Hebrew Scriptures with the Greek writings of a later date.

¹ ἀπόκρυφος (1)=hidden, Luke 8¹⁷, Col. 2³; (2) applied to the secret writings of heretical sects; (3) term of reproach for spurious writings; (4) non-Canonical. The English word "apocryphal" is used of rejected books generally, whether Jewish or Christian. "The Apocrypha" is the title of the Greek writings that were added to the O.T. For the contents, see Prof. Swete, *Int. to O. T. in Greek*, pp. 265 ff.

This mixture of heterogeneous rolls led to the false tradition which accepted an augmented Canon.

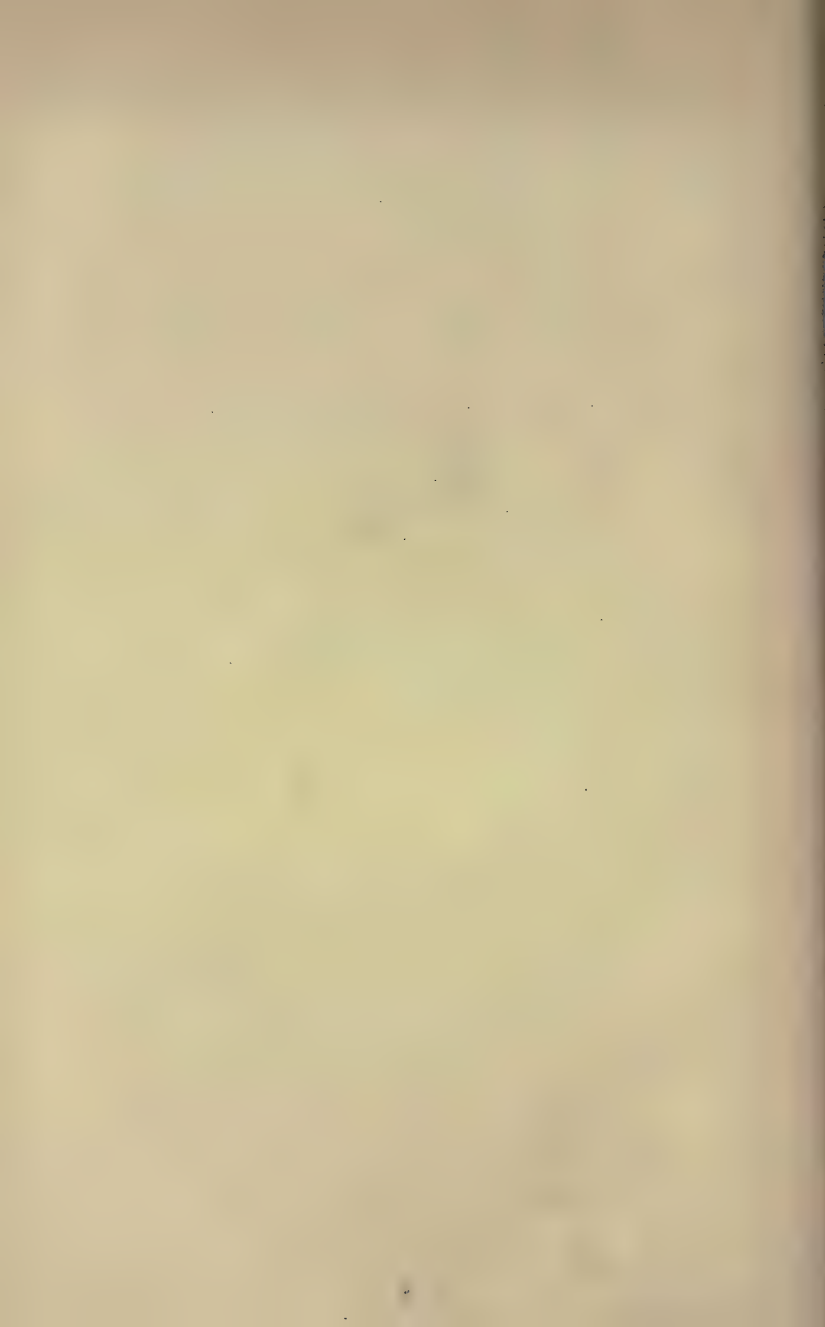
This accounts for their inclusion in the LXX.

(b) *Inclusion in the Vulgate.*

Few of the early Fathers understood Hebrew ; and the old Latin version was made from the LXX.

The Vulgate (the Psalms excepted) is Jerome's translation from the Hebrew, and he excluded the Apocrypha ; but the influence of the Old Latin version led to the addition of the Latin version of the Apocrypha to the Vulgate.¹

¹ For a similar phenomenon, note the use of the Gallican Psalter in the place of Jerome's translation from the Hebrew. Cf. Dearden, *Modern Romanism Examined*, ch. xiii.



ARTICLE VII.

De Veteri Testamento.

Testamentum Vetus Novo contrarium non est, quandoquidem tam in Veteri quam in Novo, per Christum, qui unicus est mediator Dei et hominum, Deus et homo, æterna vita humano generi est proposita. Quare male sentiunt, qui veteres tantum in promissiones temporarias sperasse confingunt. Quanquam lex a Deo data per Mosen, quoad cæremonias et ritus, Christianos non astringat, neque civilia ejus præcepta in aliqua Republica necessario recipi debeant; nihilominus tamen ab obedientia mandatorum quæ Moralia vocantur, nullus quantumvis Christianus est solutus.

Of the Old Testament.

The Old Testament is not contrary to the New, for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard which feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, do not bind Christian men, nor the civil precepts thereof ought of necessity to be received in any commonwealth: yet notwithstanding, no Christian man whatsoever, is free from the obedience of the commandments which are called moral.

ARTICLE VII.

i. THE RELATION OF O.T. AND N.T.

(a) *Negatively.* Not contrary.

It is not a question of equality. The old was imperfect and preparatory, but not contrary.

Cf. John 1¹⁷, Rom. 16^{25t}, Gal. 3²⁴,
1 Pet. 1¹¹.

(b) *Positively.*

The two dispensations were parts of a continuous revelation.

The unity is based on two grounds.

(1) *Everlasting life through Christ offered in both.*

Type and Prophecy had their fulfilment in Christ.

Trace the growth of Messianic doctrine.¹

Protevangelium. Gen. 3¹⁵.

Prediction of Noah. Gen. 9²⁶.

Blessing of Abraham. Gen. 12¹⁻³ etc.

Choice of Isaac and Jacob. Gen.
17¹⁹ 28¹³.

Blessing of Judah by Jacob. Gen. 49¹⁰.

Oracle of Balaam. Num. 24¹⁷.

¹ Cf. Liddon, *The Divinity of Christ*.

Prophecy of Moses. Deut. 18¹⁸.

Promise to David. 2 Sam. 7¹³.

Prophetic picture of the Messianic King.

- (2) *The old Fathers did not look only for transitory promises.*

The statement does not deny the gradual and incomplete revelation of future life (cf. 2 Tim. 1¹⁰), nor the partial understanding of the revelation (cf. 1 Pet. 1¹⁰); it simply states the teaching of such passages as John 8⁵⁶, Heb. 11^{13ff.}, 1 Pet. 1¹¹.

Collect indications of the doctrine of future life in O.T., e.g. Job 19²⁴, Prov. 14³², Eccl. 12⁷, Isa. 26¹⁹.¹

ii. THE RELATION OF CHRISTIANS TO THE MOSAIC LAW.

- (a) *The ceremonial and civil Law.*

Not binding on Christians.

- (1) It relates to the past condition of a particular nation.
- (2) In N.T., obedience to law in general, irrespective of any revelation, is enforced.
- (3) The N.T. declares the ceremonial system of the Jews to be abolished.
- (4) The Council of Jerusalem decreed the freedom of Gentile believers.

¹ Cf. Kirkpatrick, *The Book of Psalms*, pp. xciii. ff.

(b) *The moral Law.*

Binding.

The teaching of Christ. Cf. Matt. 5^{17ff.}
22^{37ff.}

The teaching of the Apostles. Cf. Rom.
13⁹, Eph. 6², Jas. 2¹⁰.

ADDITIONAL NOTES ON THE BIBLE.

i. THE RELATION OF THE CHURCH AND THE
SCRIPTURES.¹(a) The Church came into existence before the N.T.
Scriptures.

Cf., *e.g.*, Rom. 1⁷, 1 Cor. 1².

(b) Members of the Church wrote the Scriptures.
Nor could it have been otherwise, unless
unbelievers were to be the appointed vehicles
of the revelation.(c) The Church, as *testis et conservatrix divinorum*
librorum, determined and preserved the Canon.(d) The Church has authority in controversies of
faith.

But—

(e) These facts do not constitute the Church the
author of Scripture, and consequently a superior
authority for the data of the Faith.

For—

(1) Precisely the same phenomena characterized
the production of the Jewish Scriptures,

¹ Cf. Griffith Thomas, *The Catholic Faith*, pp. 312 ff.

and they were not the product of the Church. Otherwise we must suppose, *e.g.*, that the Church authorized Isaiah to denounce herself.

(2) The Church's priority of existence to the writings did not involve priority of existence to the revelation. The Word and the Scriptures represent separable ideas. The Church was the fruit of the Word ; and the Word has found its permanent expression in the Scriptures.

(3) The determining of the Canon was simply the result of the accumulated testimony of Churches and individuals. But the testimony, *e.g.*, of Timothy to the Pauline authorship of 1 Timothy did not constitute Timothy the author of the Epistle, or make him in any sense responsible for its contents. Nor did the testimony of the Corinthian Church to the genuineness of 2 Corinthians constitute that Epistle the product of that Church. Even so the testimony of the Church Catholic to the N.T. Canon gives to the Church no claim to be regarded as the author of the writings, nor does it make the Church a superior authority for the data of the Faith.

(4) Authority in controversies of the Faith is judicial, and a necessity of corporate existence ; but this does not give to the Church's decisions a final authority. They are

subject to modification and revision through the appeal to Scripture as the final authority.

- (5) The Church, *qua* Society, had nothing to do with the production of the Scriptures. They were written to and for her, and not by her. They represent the word of God to the Church, and not the word of the Church.

Cf., *e.g.*, Isa. 1. The word of Jehovah through Isaiah to the Jewish Church. Apoc. 1-3. The teaching of the Spirit to the Churches of Asia. Gal. 1, Eph. 3. St. Paul raised up to lead the Church of his day into the truth.

On each and all of these grounds, language which suggests that the Church produced Scripture¹ appears to be dangerous.

ii. INSPIRATION.²

- (a) *To be kept distinct from literary history.*

The one relates to the Divine influence, the other to the human instrument. A writing may be accepted as containing inspired teaching even though the human tradition

Cf., *e.g.*, Bp. Gore, *Order and Unity*, p. 191.

² Cf. Watson, *Inspiration*; Vaughan, *Restful Thoughts in Restless Times*, pp. 238 ff., 315 ff.; Griffith Thomas, *The Catholic Faith*, pp. 328 ff.; Orr, *Revelation and Inspiration*, pp. 155 ff.

as to its authorship may be unreliable. The writings were recognized as inspired because of what they contained, as well as because of their reputed author.

(b) *The human element must not be ignored.*

We cannot expect inspiration to be a substitute for human effort in matters of human cognizance, any more than we expect Providence to spare man the necessity of effort in the preservation of the text.

(c) *The purpose of inspiration must be kept clear—*

viz., not the accurate record of history, nor the production of a text-book of science, but the imparting of moral and spiritual truth.

(d) *Grounds for belief in the inspiration of the Bible.*

(1) *The character of the writings.*

A comparison with known contemporary writings reveals a striking difference. Cf., e.g., the cosmogony of Genesis with that of Babylon, the Canonical with the Apocryphal Gospels, the Epistles with the Apostolic Fathers.

The remarkable fact that the O.T. writings are used for enlightenment and worship by Christians in cent. xx. is in itself a striking evidence of their spiritual value.

(2) The manifested power in the lives of men who so use the Scriptures. They have everywhere been found to be instrumental in the regenerating of mankind.¹

¹ Cf. Griffith Thomas, *The Catholic Faith*, pp. 148 ff.

(3) *The universality of Scripture.*

Eastern in origin, yet the inspiration of the West even more than of the East. They have provided spiritual sustenance for all classes and races of men.

(4) *The predictions of Scripture.*¹

a. Compare the threefold stream of O.T. prediction (advent of Christ, universality of Church, spirituality of religion) with the phenomena of the present day.

β. The correspondence has been produced in spite of, and not because of, the attitude of the appointed guardians of the O.T. revelation.

¹ Cf. *Christ and the Nations*, pp. 100, 215 ff.

ARTICLE VIII.

De Tribus Symbolis.

Symbola tria, Nicænum, Athanasii, et quod vulgo Apostolorum appellatur, omnino recipienda sunt et credenda. Nam firmissimis Scripturarum testimoniis probari possunt.

Of the Three Creeds.

The three Creeds, Nicene Creed, Athanasius' Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed : for they may be proved by most certain warrants of Holy Scripture.

ARTICLE VIII.

CREEDS IN GENERAL.

i. PURPOSES AND USES OF CREEDS.

(a) *Baptism.*

The earliest use. Since Baptism was into the Name of the Holy Trinity, the candidate had to confess his belief in the Father, the Son, and the Holy Ghost. This formed the framework of all creeds.

(b) *Instruction.*

A longer form based on the Baptismal creed.¹

(c) *Test of orthodoxy.*

The first reference to the "Apostles' " Creed is in connection with the testing of Marcellus.

The Creed of Nicæa was originally intended for this use.

¹ Cf. Aug., *De Fide et Symbolo*, c. 1. The Churches of Jerusalem and Rome, *e.g.*, had a longer and a shorter form (cf. Heurtley, *De Fide et Symbolo*). It is probable that the longer form was used at the *Traditio Symboli* (*i.e.* the giving of the Creed to the catechumen before Baptism), and the shorter form at the *Redditio Symboli* (*i.e.* the giving back of the Creed at Baptism). Vide Bp. Gibson, *op. cit.*, p. 300. The terms *Traditio Symboli*, *Redditio Symboli* arose through the *Disciplina arcani*; cf. iii. (b).

(d) Congregational recitation.

The recital of creeds in the public services of the Church can be traced back to cent. v.¹

(e) In addition to these fixed forms there were oral summaries of the Faith, known as "the oral gospel" or "the rule of faith." ²

They were fixed in substance but not in form, and were used for the guidance of the Church's teachers.

ii. NAMES OF CREEDS.³

The only name which calls for comment is *Symbolum*.

Various interpretations have been given.⁴

(a) Collection or Summary.

(b) Contribution.

Both of these arose through a confusion of *σύμβολον* with *συμβολή*.

(c) Sign or watchword (*σύμβολον*).

iii. THE DEVELOPMENT OF CREEDS.

(a) *Scriptural passages which sanction the principle and suggest primitive forms.*

Deut. 6⁴. The creed of Israel.

¹ Cf. Procter and Frere, *New History of the Book of Common Prayer*, pp. 388 ff.

² See Bp. Gibson, *op. cit.*, p. 305.

³ Cf. Maclear, *Introduction to the Creeds*, pp. 10 f.

⁴ Cf. Rufinus, *In Symbolum*, § 2, for an exposition of the various explanations. See Burn, *Introduction to the Creeds*, ch. xii.

Matt. 16¹⁶. Christ leads the disciples to a confession of their faith.

Matt. 28¹⁹. The Trinitarian formula.

1 Cor. 12³, Phil. 2¹¹. "Jesus is Lord" appears to have been a primitive form of confession for Jewish believers.

1 Cor. 8⁶ 15^{3t}, Phil. 2^{6ff.}, 1 Tim. 3¹⁶ provide statements which are credal in form.

1 Pet. 3²¹ alludes to the interrogation at Baptism.

(b) *Traces in early non-Canonical writings.*

N.B. *Disciplina arcani*. Through a false exegesis of Matt. 7⁶ the Creed was kept secret during the first two centuries. Indications of reserve can be found as late as cent. v.¹

Hence the allusions to the Creed in the early writings are fragmentary.²

(c) *The expansion of creeds—*

Due to the rise of heresy.

The enlarged Creed was the dogmatic reply of the Church to dogmatic attacks upon the Faith.³

The enlargement made at Nicæa and the subsequent substitution of a still longer form are cases in point.

¹ "Hæc non scribi chartulis sed . . . retineri credentium cordibus tradiderunt," Ruf., *In Symb. Apost.*, c. 2. Cf. Cyril of Jer., *Catech.*, v. 12. "Symbolum nemo scribit, ut legi possit," Aug., *Sermo ad Catechumenos*, c. 1.

² For various early forms gathered from Patristic writings, see Maclear, *op. cit.*, pp. 12 ff.; Heurtley, *De Fide et Symbolo*.

³ "Confessi sunt Patres quod negabatur, tacuerunt de quo nemo quærebat."

iv. FEATURES OF CREEDS.

- (a) General family likeness due to the common basis.
 (b) The use of unscriptural terms, *e.g.* ὁμοούσιος.

Due to the necessity of going outside the language of Scripture in order to determine the meaning of Scripture.

- (c) Distinctive characteristics of Eastern and Western creeds.¹

Eastern. Theological; deal with the pre-incarnate life and work of Christ: marked by signs of controversy: corporate confession ("we believe").

Western. Historical; absence of explanation or interpretation: individual confession ("I believe").

For illustration, compare the Apostles' Creed and the Creed of Nicæa.

THE THREE CREEDS.

i. THE APOSTLES' CREED.²

- (a) *Explanation of the name.*

(1) Apostolic in form—*i.e.*, the name may have been due to the erroneous belief³ that the Apostles composed it. The theory is supported by no evidence.

(2) Apostolic in substance.

(3) The Creed of the Apostolic See.

¹ Cf. Westcott, *The Historic Faith*, p. 187.

² Cf. Burn, *Introduction to the Creeds*, cc. viii., ix.; Prof. Swete, *The Apostles' Creed*.

³ Cf. Rufinus, *In Symb. Apost.*, § 2.

(b) *History of the text.*

- (1) Epiphanius quotes the Creed as having been recited by Marcellus (A.D. 341) to repudiate a charge of heresy (*Hær.* lxxii.).

Principal omissions :—

Maker of heaven and earth.

He descended into hell.

Catholic.

The communion of saints.

- (2) Rufinus (*circa* A.D. 390) gives two forms—
a. As used in Rome.
β. As used in Aquileia.

In the latter, "Descendit ad inferna" is found for the first time (*In Symb. Apost.*, c. 18).

- (3) Augustine (*circa* A.D. 415). From his writings the same form can be gathered as that given by Epiphanius.
- (4) Nicetas, Bishop of Aquileia (A.D. 450). In his *Explanatio Symboli* "Catholic" appears for the first time.
- (5) In sermons assigned by some to Faustus of Riez (A.D. 490), by others to Eusebius Gallus (A.D. 550), "communion of saints" appears for the first time.
- (6) The Gallican Sacramentary (A.D. 650) has the additions, "Maker of heaven and earth" and "Descendit ad inferos."
- (7) Pirminius, a missionary in France (A.D. 750), gives the Creed as we have it.

(c) *Origin.*

- (1) The first occurrence in connection with Marcellus.

(2) Marcellus was not the author, because—

a. The Creed did not touch upon his heresy, and his acquittal can only be explained on the ground that he was reciting some well-known formulary.

β. Fifty years later, Rufinus and Ambrose regarded it as the work of the Apostles.

γ. Marcellus was an Eastern, and the Creed is Western.

(3) The evidence points to its being a Gallican recension of the Creed of the Roman Church.

a. This would best account for the acquittal of Marcellus by the Bishop of Rome.

β. Rufinus says it was in use both at Rome and Aquileia, and it is more probable that Aquileia borrowed from Rome than *vice versa*.

γ. The fact that a shorter Creed is mentioned by Novatian as in use at Rome is no objection to the view, because it was not an unusual thing for a Church to have a longer and a shorter form.¹

¹ For notes on the text, see Maclear, *Introd. to the Creeds*. The clauses which require special attention are: "He descended into hell," "Catholic," "the communion of saints," "the resurrection of the body."

ii. THE NICENE CREED.

(a) *Arian doctrine.*

Some acquaintance with the main positions of Arius is essential for the understanding of the history and contents of the Nicene Creed.

N.B. the objects of Arius, his difficulties, and the solution which he arrived at in respect of both (1) Christ as Divine (four positions), (2) Christ as human.¹

(b) *The Creed of Nicæa, A.D. 325.*²(1) *Proceedings of the Council.*

α. Repeal of Arian Creed.

β. Acceptance of Creed of Cæsarea.

γ. Revision secured by Athanasius.

(2) *The Creed of the Council compared with that of Cæsarea.*

(The two Creeds should be written out in parallel columns, leaving a third column for the Creed of 381.)³

(3) *Notes on the alterations.*

The Sonship of Christ emphasized.

Clauses added to emphasize the co-essential Divinity of the Son.

The reality of the human Nature safeguarded (cf. addition of *ἐνανθρωπήσαντα*, to secure the meaning of *σαρκωθέντα*).

¹ Cf. Gwatkin, *The Arian Controversy*, ch. i.

² Cf. Burn, *Introduction to the Creeds*, ch. iv.

³ Cf. Heurtley, *De Fide et Symbolo*.

(c) *The so-called Nicene Creed.*

- (1) Compared with that of A.D. 325.
- (2) Traditional theory, viz. revision of the Creed of A.D. 325 made by the Council of Constantinople A.D. 381.

(3) *Internal evidence.*

a. General resemblance.

β. Many variations difficult to explain as due to revision of the Creed of Nicæa, some because of their significance, others because of their insignificance.

(4) *External evidence.*

a. The variations can be traced back to the middle of the century.

The Creed appears in the *Ancoratus* of Epiphanius¹ (A.D. 373), who also gives an expanded form of it drawn up for meeting heresies which had arisen since A.D. 364: this suggests that the shorter form had been current for some time before that date.

β. No early historian of the Council mentioned this Creed as having been set forth by it.

γ. Canon 1 of the Council reaffirms the Creed of A.D. 325.

δ. At Ephesus (A.D. 431) the Creed of A.D. 325 appears to have been

¹ *N.B.* the importance of Epiphanius in the history of the Creeds. Comp. the first mention of the "Apostles'" Creed.

ratified again. There is no mention of the longer Creed in the records.

- e. On the other hand, at the Council of Chalcedon (A.D. 451), the enlarged Creed (practically as we have it) was quoted as emanating from Constantinople, and was accepted and ratified in addition to that of A.D. 325.

(5) *Probable origin.*

The Creed was *adopted* at Constantinople as one already in existence, and as being fuller in certain important matters than that of A.D. 325, which was also ratified. The similarity which it bears to the Creed of Jerusalem, as given in St. Cyril's catechetical lectures, suggests that it was the Jerusalem Creed, revised after the Council of Nicæa. In A.D. 451 both the original Nicene and the Constantinopolitan Creeds were ratified, but the latter gradually displaced the former, and came to be known as the Nicene Creed.

- (6) Later additions to the Latin and Western form of the Creed were "Deum de Deo" (taken from the Creed of A.D. 325) and "Filioque."¹

¹ For notes on the text, see Maclear, *Introd. to the Creeds*.

iii. THE ATHANASIAN CREED.

(a) *Origin*.¹

(1) Traditional view.

The work of Athanasius.

Abandoned on the following grounds:—

a. Original undoubtedly Latin.²

(*N.B.* the four Greek variations of the first clause.)

β. First mention connected with Gaul.

γ. Indebtedness to the writings of St. Augustine.

(2) Waterland's view.³ A.D. 1723.

A Gallican work of cent. v.

Hilary of Arles the conjectured author. The external evidence on which Waterland relies for the date is disputed.

(3) Swainson's view.⁴

A composite work belonging to cent. ix., but based on earlier compositions.

(4) *Revision of the evidence.*

Terminus a quo.

The evident acquaintance of the author with the *De Trinitate* of St. Augustine (A.D. 420) makes the middle of cent. v. the earliest possible date.

¹ Cf. Burn, *Introduction to the Creeds*, ch. vi.

² Cf. Lumby, *The History of the Creeds*, p. 189.

³ Cf. Waterland, *Critical History of the Athanasian Creed*, ch. viii.

⁴ Cf. Swainson, *The Nicene and Apostles' Creeds*, p. 402.

*Terminus ad quem.**Internal evidence.* Inconclusive.

Clauses which appear to be directed against the Nestorian and Eutychian heresies bear such similarity to the language of St. Augustine that they may have been based on his writings without reference to those particular heresies.

*External evidence.*¹

a. MSS of the Creed.

Numerous in centuries IX., X.

Three assigned to cent. VIII.

β. Collection of Canons containing the Creed.

Three MSS assigned to cent.

IX. One MS. containing a Canon of a Council of Autun, which insists on "the faith of the holy prelate Athanasius" being recited by the clergy, is assigned to cent. VIII. or IX.

γ. Early commentaries on the Creed.²

Date uncertain; probably centuries IX. or X. They imply that the Creed was then a work of considerable antiquity.

¹ Cf. Bp. Gibson, *The Thirty-Nine Articles*, pp. 335 ff.

² Cf. Ommanney, *Dissertation on the Athanasian Creed*, pp. 184 ff.

δ. Quotations from the Creed.

Denebert, Bishop of Worcester (A.D. 798), sent vv. 1, 3-6, 20-25 to the Archbishop as a profession of his faith before consecration; introducing it with the words "It is written."¹

This shews that part of the Creed, at least, had found its way to England considerably before that date.

A Paris MS., assigned to A.D. 730, contains a fragment of a sermon, which includes much of the latter part of the Creed. The writer states that he found the sermon in a book at Trèves.

From this evidence two conclusions have been drawn.

i. The two parts of the Creed were originally separate works, which may be dated as early as cent. v. They were united in cent. ix.²

ii. The Creed, as a whole,

¹ See Haddan and Stubbs, *Councils and Ecclesiastical Documents*, vol. iii. p. 526 (quoted in Bp. Gibson, *op. cit.*, p. 341).

² Cf. Swainson, *op. cit.*, p. 448.

was the work of some unknown Gallican writer of cent. v.¹

(b) *Use.*²

- (1) Originally not a creed, but an exposition of the Faith for the use of clergy.
- (2) Then used at the office of Prime.
- (3) In the 1549 Prayer Book it was ordered to be recited at Matins on six great Festivals.
- (4) In the 1552 Prayer Book the number was increased to thirteen.
- (5) In 1662 the recital of the Apostles' Creed on those days was given up.

(c) *Contents.*

Introduction. vv. 1, 2.

Shewing that the purpose of the exposition is to warn against apostasy the man who knows the Faith and wishes to be in a state of spiritual health. The case of a man who has not received the Faith is not contemplated.

The doctrine of the Trinity.

vv. 3-6. The main statement.³ Asserting the distinction of the Persons, and the Unity of the Essence.

vv. 7-19. Statement of what is common to the Three Persons.

¹ Cf. Bp. Gibson, *op. cit.*, p. 343.

² Cf. Griffith Thomas, *The Catholic Faith*, pp. 426 ff.

³ "*ante omnia*" signifies that right faith must go before right practice, not that it is more important.

vv. 20–26. Statement of what is distinctive about each Person.

The doctrine of the Incarnation.

vv. 27–31. Statement of the perfection of the two Natures.

vv. 32–35. Statement of the hypostatic union.

vv. 36–39. The earthly life and future coming of Jesus.

Conclusion. v. 40.

(d) *Objections to the Creed.*¹

(1) *The heresies opposed are things of the past.*

But they recur in various forms.

(2) *Salvation is made to depend upon mere correctness of intellectual conception.*

But it is conception viewed as determining action. The final judgment is stated to be according to works.

(3) *The language is unintelligible.*

But it may be regarded as the legal document of the Church which guards the heritage of the Faith against all possible misconception.

(4) *The damnatory clauses are contrary to the spirit of the gospel.*

The harshness is acknowledged; and yet they may be recited for the sake of the principle which they express, just as the imprecatory Psalms are. They may be regarded

¹ Cf. Burn, *Introduction to the Creeds*, ch. xii.

as expressing the teaching of Mark 16¹⁸.

(5) *It is not suited for congregational use.*

The various proposals to meet this objection are—

- a.* To make the use of the Creed optional.
- β.* To provide a revised version of the Creed.
- γ.* To remove the Creed and to place it by the Articles as a manual of instruction for the clergy.

ARTICLES IX.-XVIII.

THE DOCTRINE OF JUSTIFICATION.

(See Introductory Remarks under Article XI.)

ARTICLE IX.

De Peccato Originali.

Peccatum originis non est (ut fabulantur Pelagiani) in imitatione Adami situm, sed est vitium et depravatio naturæ cujuslibet hominis ex Adamo naturaliter propagati, qua fit, ut ab originali justitia quam longissime distet, ad malum sua natura propendeat, et caro semper adversus spiritum concupiscat. Unde in unoquoque nascentium, iram Dei atque damnationem meretur. Manet etiam in renatis hæc naturæ depravatio ; qua fit, ut affectus carnis, Græce *φρόνημα σαρκός*, (quod alii sapientiam, alii sensum, alii affectum, alii studium carnis interpretantur) legi Dei non subiciatur. Et quanquam renatis et credentibus nulla propter Christum est condemnatio, peccati tamen in sese rationem habere concupiscentiam fatetur Apostolus.

Of Original or Birth Sin.

Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the fault and corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and is of his own nature inclined to do evil, so that the flesh lusteth always contrary to the spirit, and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated, whereby the lust of the flesh, called in Greek *φρόνημα σαρκός*, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the law of God. And although there is no condemnation for them that believe and are baptized: yet the apostle doth confess that concupiscence and lust hath of itself the nature of sin.

ARTICLE IX.
THE DOCTRINE.

i. ORIGINAL SIN AND THE NATURAL MAN.¹

(a) *What it is not.*

"following" = imitation.

(b) *What it is.*

"peccatum originis," *i.e.* sin connected with nature, not action.

"vitium et depravatio naturæ," *i.e.* flaw and deformity, not vice and depravity.

"naturaliter propagati." This excludes reference to the human nature of our Lord.

(c) *The effects.* Three.

(1) "is very far gone . . ."

"quam longissime" guards against the idea of total corruption.

"ab originali justitia," not perfection, but innocence, which had to be perfected into positive holiness through probation.

(2) "is of his own nature inclined . . ."

Cf. Rom. 7^{15ff.}

(3) "it deserveth . . ."

Cf. Eph. 2³.

¹ For the doctrine of "Man as created," see Bp. Moule, *Outlines of Christian Doctrine*, pp. 152 ff., 169 ff.

ii. ORIGINAL SIN AND THE SPIRITUAL MAN.

(a) *Infection of nature remains.*

This does not deny its modification.

(b) *The condemnation is removed.*

Rom. 5¹ 8¹.

N.B. "renatis" here has two English equivalents.

When it stands by itself, it="regenerated"; when it is qualified by "et credentibus," it="baptized." In the Forty-Two Articles the English equivalent was "baptized" in both places. The change suggests that "regenerated" was regarded as a more comprehensive term than "baptized."

PASSAGES OF SCRIPTURE FOR STUDY.

John 3, Rom. 5^{12ff.} 7, 1 Cor. 2^{10ff.}, Gal. 5^{16ff.}, Eph. 2^{1ff.}, 1 John 1⁸.

THE DOCTRINE AND EXPERIENCE.

See Müller, *The Christian Doctrine of Sin*, vol. ii. pp. 262 ff.

The theory that original sin is the accumulated guilt of the race, a solidarity of guilt, in which every man participates,¹ does not appear to be adequate to explain either the facts of life or the teaching of the N.T. about the necessity of the new birth of the Spirit and of the change from the natural state to the spiritual.

¹ Cf. Simpson, *Fact and Faith*.

THE HISTORY OF THE DOCTRINE.

Pelagius

Denied inherited bias to evil through corruption of nature.

Augustine

Asserted it.

Schoolmen.

"Original righteousness" = a "donum supernaturale," a bias towards the good.

"Original sin" = deprivation rather than corruption.

Council of Trent.

"Original sin" = corruption, but

(a) By Baptism all that has the true and proper nature of sin is removed.

(b) Concupiscence is not sin, but "fomes peccati," fuel ready to be kindled into sin.

Calvinists.

Man totally corrupt—no trace of moral goodness left.

(a) Sublapsarians. The Fall was the voluntary action of Adam.

(b) Supralapsarians. The Fall was predestined.

Arminians.

Corruption partial. Some traces of the original condition remains.

N.B. The statements of the Article should be studied in relation to these various conceptions.

ARTICLE X.

De Libero Arbitrio.

Ea est hominis post lapsum Adæ conditio, ut sese naturalibus suis viribus et bonis operibus ad fidem et invocationem Dei convertere ac præparare non possit : Quare absque gratia Dei, quæ per Christum est, nos præveniente, ut velimus, et co-operante dum volumus, ad pietatis opera facienda, quæ Deo grata sint et accepta, nihil valemus.

Of Free Will.

The condition of man after the fall of Adam is such, that he cannot turn and prepare himself by his own natural strength and good works, to faith and calling upon God : Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

ARTICLE X.

The need of preventing and co-operating grace.
It expands the idea of "vitium et depravatio naturæ" (see Article XIII.).

REASONS FOR THE EMPHASIS.

- i. Pelagian heresy, revived by Anabaptists, which denied the necessity of grace.
- ii. Scholastic doctrine of congruous grace; *i.e.*, man is able by his own unaided efforts to live such a life as to make it fitting that God should reward him with grace ("gratia de congruo"). The next step was "gratia de condigno"; *i.e.*, with the assistance of congruous grace man can so live as to make God his debtor, and to merit grace of condignity.

N.B. As Article XIII. deals specifically with the Scholastic doctrine, the primary purpose of this Article may be regarded as the denial of the Anabaptist theories.

PASSAGES OF SCRIPTURE FOR STUDY.

John 6⁴⁴ 15^{4ff.}, 1 Cor. 4⁷ 15¹⁰, Gal. 2²⁰, Eph. 2^{8ff.}, Phil. 2¹³.

ARTICLE XI.

De Hominis Justificatione.

Tantum propter meritum Domini ac Servatoris nostri Jesu Christi, per fidem, non propter opera et merita nostra, justi coram Deo reputamur: quare sola fide nos justificari, doctrina est saluberrima, ac consolationis plenissima: ut in Homilia de Justificatione hominis fusius explicatur.

Of the Justification of Man.

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings: Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

ARTICLE XI.

INTRODUCTORY REMARKS.

The central theme of this section, prepared for by the statement of man's need (Articles IX., X.), and expanded by Articles which repudiate human merit and exalt the Divine grace (XII.—XVIII.).

Many matters connected with Justification not touched on, *e.g.* the love of the Father; the work of the Holy Spirit, Repentance, Baptism. Attention is concentrated on the meritorious cause and the receptive cause.

THE DOCTRINE.

i. THE MEANING OF "JUSTIFICATION."¹

(a) *In the Articles.*

Justification = the being accounted righteous.

Art. XI.

Justification precedes good works. Art. XII.

Justification is bestowed freely upon a man at the commencement of his spiritual life.

Art. XVII. § 1.

¹ Cf. Griffith Thomas, *The Catholic Faith*, pp. 83 ff.; Bp. Moule, *Outlines of Christian Doctrine*, pp. 183 ff.

(b) In Scripture.

The usual sense of *δικαιοῦν* is to account, declare, treat as just.

Cf. Gen. 44¹⁶, Ex. 23⁷, Deut. 25¹, Ps. 50⁴
82³ 143², Isa. 5²³ 43⁹, Matt. 11¹⁹,
Luke 7²⁹ 10²⁹ 18¹⁴.

The doctrinal use of the word in the N.T. exhibits the same forensic significance.

Rom. 4^{5ff.}, 23. To be justified = to have righteousness reckoned to one as a matter of grace.

Rom. 5¹. The entrance of the believer into the state of Justification comes at the beginning of his spiritual experience.

Rom. 5^{8ff.}. Justification is the equivalent of reconciliation and the removal of enmity; the enjoyment of it precedes the final salvation.

Rom. 5¹⁸. Justification is the antithesis of condemnation.

Rom. 6¹. The alleged objection to St. Paul's teaching would have been pointless if he had taught either that Sanctification was a preliminary to Justification, or that Justification was the equivalent of Sanctification.

Jas. 2^{21ff.}. The necessity of works as the evidence of a true faith is asserted against those who claimed to be justified by a mere mental assent, but the word "justify" is used

in the same forensic sense as by St. Paul.

Two explanations of the doctrine of these passages should be noticed. (1) Justification is merely the initial blessing, when God accepts and pardons the penitent believer in anticipation of what he will become.¹ (2) Justification covers the whole life and character of the Christian. It is due to the grace of God at the end just as much as at the beginning. To make a final acquittal depend upon a realized holiness is to return by a circuitous route to the bondage of works.²

ii. THE MERITORIOUS CAUSE.

“propter meritum Christi . . . non propter merita nostra.”

Cf. 2 Cor. 5^{18ff.}, 1 Pet. 2²², 1 John 3⁵.

iii. THE RECEPTIVE CAUSE.

“per fidem, sola fide.”

Cf. Rom. 3^{23ff.}, 4^{19ff.}, Gal. 2^{16ff.}, Eph. 2^{8ff.}.

(a) Distinguish “per” from “propter.”

Faith is not a “work,” or “merit,” but the condition.

(b) The meaning of faith in this connection³ is

¹ See Bp. Gibson, *The Thirty-Nine Articles*.

² See Simpson, *Fact and Faith*, pp. 87, 141.

³ Cf. Griffith Thomas, *The Catholic Faith*, pp. 29 ff.

personal reliance which manifests itself in obedience.

Comp. the illustrations given by Christ (John 3¹⁴), by St. Paul (Rom. 4^{1ff.}), and by St. James (2^{21ff.}).

- (c) The exposition in the *Homily of Salvation* should be read.

THE RATIONALE OF THE DOCTRINE.¹

The idea of a fictitious transaction, the imputing of the righteousness of one individual to another individual, is due to misunderstanding. The doctrine of Justification can only be rightly understood in the light of the doctrine of the spiritual union of the believer with Christ. Eternal life is in the Son. The possession of eternal life is only possible through the union with Him by the Spirit. The state of salvation is the state of membership of Christ. Christ is the Head, the Church is the Body. Christ is the Body, the believer is the member. The merits of the Head belong also to the Body. The acceptance of the Head involves the acceptance of the member. The believer is seated with Christ in the heavenlies, "accepted in the beloved."

Cf. Eph. 2^{1ff.}.

¹ Cf. Bp. Moule, *Outlines of Christian Doctrine*, pp. 132 f., 189.

THE HISTORY OF THE DOCTRINE.

- (a) Not a cause of debate in the early centuries, and definition not required. The most explicit statement is found in Clement of Rome (the earliest of the Apostolic Fathers).¹
- (b) After the Pelagian controversy, the doctrine became a matter of dispute, and the theory came gradually to be accepted of Justification as the reward of human merit.
N.B. the distinction drawn by the Schoolmen between “fides informis” and “fides formata.” The latter was regarded as the instrument—*i.e.*, faith together with love and good works.
- (c) Luther denied this, and laid himself open to the charge of maintaining “fides informis.” But this was not his position. He denied any place in Justification to the works of man, but he insisted that faith was an active principle which must result in love and good works.
- (d) The distinction is one of the lines of cleavage between Anglican and Roman theology. The English Church regards the entrance upon Justification as the starting-point of the spiritual life,² and assigns it to faith alone, as the instrument; faith being “a thing of

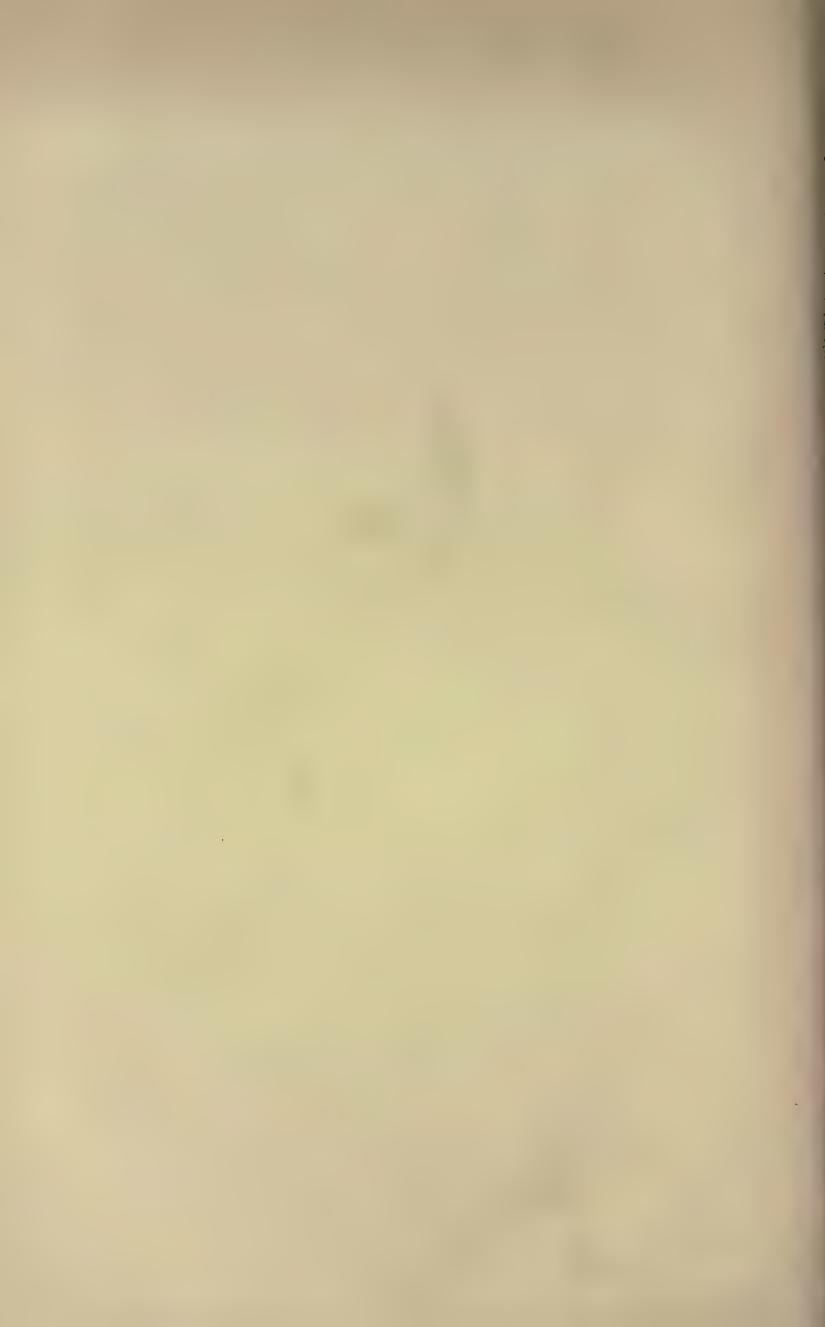
¹ ἡμεῖς . . . οὐ δι' ἐαυτῶν δικαιούμεθα οὐδὲ διὰ τῆς ἡμετέρας σοφίας ἢ συνέσεως ἢ ἐνσεβείας ἢ ἔργων ὧν κατειργασάμεθα ἐν ὁσιότητι καρδίας, ἀλλὰ διὰ τῆς πίστεως . . . *Ep. to Corinth.*, c. 32. *N.B.* the forensic meaning of “justify” and the emphasis on faith as the condition.

² Cf. Bp. Gibson, *The Thirty-Nine Articles*, p. 414.

wonderful operation . . . bringing forth all good motions and good works.”¹ The Roman Church regards Justification as consisting in an infusion of holiness, and as admitting of degrees according to the measure of the holiness attained.²

¹ *Homily of Faith*, 2nd Part.

² Cf. the decree of Trent in Boulton's *Commentary on the Articles*, pp. 95 ff.



ARTICLE XII.

De Bonis Operibus.

Bona opera quæ sunt fructus fidei et justificatos sequuntur, quanquam peccata nostra expiare et divini judicii severitatem ferre non possunt, Deo tamen grata sunt et accepta in Christo, atque ex vera et viva fide necessario profluunt, ut plane ex illis, æque fides viva cognosci possit, atque arbor ex fructu indicari.

Of Good Works.

Albeit that good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment: yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith, in so much that by them, a lively faith may be as evidently known, as a tree discerned by the fruit.

ARTICLE XII.

FOUR STATEMENTS ABOUT GOOD WORKS.

- i. They follow justification.
Cf. John 15^{5t.}, Gal. 5⁶, Eph. 2^{8ff.}
- ii. They have no expiatory value.
Luke 17¹⁰, Rom. 3^{22ff.}
- iii. They are pleasing to God in Christ.
Matt. 7²¹, Mark 3³⁵, Eph. 2¹⁰, Col. 1^{9t.}
- iv. They are the necessary fruits of true faith.
Jas. 2^{20ff.}, Gal. 5⁶.

THE PURPOSE OF THE ARTICLE.

Not to provide a complete statement of the doctrine of Sanctification (cf., *e.g.*, the silence about the essential conditions for Sanctification, and about holiness as the primary purpose for which grace is bestowed¹), but to treat the subject in reference to certain prevalent errors.

i. *Errors of exaggeration—*

viz. the mediæval doctrine of human merit.²

ii. *Errors of defect—*

viz. the Antinomianism of Anabaptists and others.

¹ Cf. Bp. Moule, *Outlines of Christian Doctrine*, p. 190.

² Cf. Boulton, *Commentary on the Articles*, pp. 118, 121.

THE DOCTRINE OF SANCTIFICATION.¹

Holiness is essentially connected with—

- i. *Christ*: the Life, and Source of power.

Cf. John 15^{1ff.}

- ii. *The Holy Spirit*: the Life-giver, the personal Vehicle and Connection.

Cf. John 14^{16ff.}, 1 Cor. 6¹⁷, Eph. 3^{14ff.}

- iii. *Faith*: the instrument of reception, the hand that takes the gift.

Gal. 2²⁰ 3², Eph. 2⁸ 3¹⁷.

- iv. *The means of grace*: the occasions of Divine bestowal, and of faith's activity and strengthening.

Rom. 10¹⁷, Gal. 3²⁶, 27.

¹ Cf. Bp. Moule, *Outlines of Christian Doctrine*, pp. 190 ff.; Griffith Thomas, *The Catholic Faith*, pp. 92 ff.

ARTICLE XIII.

Opera ante Justificationem.

Opera quæ fiunt ante gratiam Christi, et Spiritus ejus afflatum, cum ex fide Jesu Christi non prodeant minime Deo grata sunt: neque gratiam (ut multi vocant) de congruo merentur: Imo cum non sint facta ut Deus illa fieri voluit et præcepit, peccati rationem habere non dubitamus.

Of Works before Justification.

Works done before the grace of Christ, and the inspiration of His Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesu Christ, neither do they make men meet to receive grace, or (as the school authors say) deserve grace of congruity: yea, rather for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

ARTICLE XIII.

TEXT.

Compare title and first line. The latter was altered to its present form before publication in 1553,¹ and must be regarded as restricting the meaning of the former (comp. Art. x.).

“the school authors.”

Western theologians (cent. XII.—XIV.) who laboured to apply the principles of philosophy to theology.²

“grace of congruity.”

See Note under Article x.

REFERENCE OF THE ARTICLE.

It deals with the same subject as Article x., but from a different point of view. There the emphasis was on the helplessness of man, in view of the Pelagian errors revived by Anabaptists. Here the emphasis is on the denial of human merit, in view of the Scholastic doctrine of congruous grace.

The Article does not deny the possibility of goodness on the part of involuntary unbelievers, for the grace of God is not to be limited to the members of the Church.

Cf. John 1⁴, 9, Acts 17^{27t}, Rom. 1^{19t}.

¹ Cf. Hardwick, *op. cit.*, p. 281.

² Cf. Trench, *Mediæval Church History*, Lect. xiv.

ARTICLE XIV.

De Operibus Supererogationis.

Opera quæ supererogationis appellant, non possunt sine arrogantia et impietate prædicari. Nam illis declarant homines non tantum se Deo reddere quæ tenentur, sed plus in ejus gratiam facere quam deberent: cum aperte Christus dicat: Cum feceritis omnia quæcunque præcepta sunt vobis, dicite: Servi inutiles sumus.

Of Works of Supererogation.

Voluntary works besides, over and above God's commandments, which they call works of supererogation, cannot be taught without arrogancy and impiety. For by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for His sake than of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded to you, say, We be unprofitable servants.

ARTICLE XIV.

i. THE ROMAN THEORY.

(a) "Works of supererogation"¹ are works which are supposed to be in excess of what God demands. These extra good works of eminent saints, with the merits of Christ, form a treasury of superabundant merit, available for making up the deficiencies of ordinary Christians. The treasury is in the care of the Church, and is administered through the power of the keys. "Indulgences" were grants from the treasury for the remission of Purgatorial pains. The open sale of indulgences led to Luther's protest.

(b) *Its alleged Scriptural basis*—

viz. a distinction between precepts and counsels.² Cf. 1 Cor. 7^{10ff.}

Illustrations are sought in—

i. The advice which Christ gave to the ruler. Matt. 19^{16ff.}

¹ The use of the word is derived from a technical use of *rogare*, *erogare*, and *supererogare*. Cf. Vulg., Luke 10³⁵.

² *N.B.* the defective view of Christian duty involved in this inter-

But this was not a counsel of perfection. It was a test suited to the particular case of a man who thought that he had fulfilled the Law.

- ii. Passages which advocate a life of celibacy or virginity, *e.g.* 1 Cor. 7⁷.

But the context suggests that it is the duty of each man to follow the manner of life which his conscience approves.

- iii. Col. 1²⁴. But this relates to the sufferings of Christ in His Church (cf. Acts 9⁴, "Why persecutest thou me?").

(c) *The development of the doctrine.*

The doctrine arose out of—

- i. The system of ecclesiastical discipline in the Early Church.
- ii. The extravagant merit which was attached to (a) suffering for the Faith, (b) the unmarried state.

At first confined to the remission of ecclesiastical penalties, the system came to be applied also to the alleviation of Purgatorial discipline.

ii. SCRIPTURAL BASIS OF THE REPUDIATION OF THE DOCTRINE.

(a) All men are sinful.

Jas. 3², 1 John 1⁸.

pretation of St. Paul's words. The ordinary Christian may be content with a lower than the highest aim. Contrast this with St. Paul's teaching in Col. 1^{28ff.} (cf. the emphatic repetition of *πᾶς*).

(b) Obedience is a debt which man owes to God.

Luke 17¹⁰.

(c) There is no place for human merit in the scheme of salvation.

Rom. 3^{21ff.}, 1 Cor. 1^{29ff.}, Eph. 2^{8ff.}.

ARTICLE XV.

*Nemo præter Christum est sine
peccato.*

Christus in nostræ naturæ veritate per omnia similis factus est nobis, excepto peccato, a quo prorsus erat immunis, tum in carne tum in spiritu. Venit, ut Agnus absque macula esset, qui mundi peccata per immolationem sui semel factam, tolleret: et peccatum (ut inquit Johannes) in eo non erat. Sed nos reliqui, etiam baptizati, et in Christo regenerati, in multis tamen offendimus omnes: et si dixerimus quia peccatum non habemus, nos ipsos seducimus, et veritas in nobis non est.

Of Christ alone without Sin.

Christ in the truth of our nature was made like unto us in all things (sin only except), from which He was clearly void, both in His flesh and in His spirit. He came to be the Lamb without spot, Who by the sacrifice of Himself once made, should take away the sins of the world: and sin (as Saint John saith) was not in Him. But all we the rest, (although baptized and born again in Christ) yet offend in many things, and if we say we have no sin, we deceive ourselves, and the truth is not in us.

ARTICLE XV.

TEXT.

Doctrinal statements on the Incarnation and Atonement.

“clearly” (*prorsus*) = completely, entirely. Cf. Art. XXXIV.

Quotations of Scripture. Collect similar references in the Articles.

SCRIPTURAL BASIS.

(a) *The claim of Christ—*

e.g. John 8²⁹, 46 14³⁰.

We never find Christ criticizing Himself.

Contrast St. Paul. Rom. 7^{7ff.}, 1 Cor. 15¹⁰,
1 Tim. 1¹⁶.

(b) *The statements of N.T. writers.*

2 Cor. 5²¹, Heb. 2¹⁷ 4¹⁵ 7^{26f.}, 1 Pet. 2²²,
1 John 3⁵.

THE ROMAN DOCTRINE OF THE IMMACULATE CONCEPTION OF THE B.V.M.

Formally declared in 1854.¹

¹ Cf. Boulton, *op. cit.*, p. 130.

The doctrine was maintained by some of the Schoolmen, and was incidentally approved by the Council of Trent. It may therefore have been in the minds of the framers of this Article when they drew it up.¹ But it is improbable that the denial of the doctrine was the primary purpose of the Article. Cf. the lack of mention of the Blessed Virgin, and the absence of connection of such an idea with what precedes and follows. More probably the purpose of the Article was to emphasize the fact of the sinfulness of man.

¹ See Hardwick, *op. cit.*, pp. 100, 402; Harold Browne, *Exposition of the Thirty-Nine Articles*, p. 347.

ARTICLE XVI.

De peccato post Baptismum.

Non omne peccatum mortale post baptismum voluntarie perpetratum, est peccatum in Spiritum Sanctum et irremissibile. Proinde lapsis a baptismo in peccata, locus pœnitentiæ non est negandus. Post acceptum Spiritum Sanctum possumus a gratia data recedere atque peccare, denuoque per gratiam Dei resurgere ac resipiscere. Ideoque illi damnandi sunt qui se quamdiu hic vivant, amplius non posse peccare affirmant, aut vere resipiscentibus veniæ locum denegant.

Of Sin after Baptism.

Not every deadly sin, willingly committed after baptism, is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again, and amend our lives. And therefore, they are to be condemned, which say they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

ARTICLE XVI.

TEXT.

“deadly sin.” The phrase is borrowed from the Scholastic description of certain specified sins as “deadly.” The English Church has retained the description, but has parted with the casuistry which attempted to determine the heinousness of particular acts. The description stands for a general distinction between sins of presumption and sins of infirmity, but there is no attempt to determine its particular application.¹

“sin against the Holy Ghost.”

(a) *General remarks.*

(1) Evidence to the Deity and Personality of the Holy Ghost.

(2) What is certainly revealed (*e.g.* the bestowal of forgiveness on all who repent and believe, the will of God that all should come to repentance) cannot be nullified by uncertainty as to the particular nature of this sin.

¹ For discussion of “Mortal and Venial Sins,” see Bp. Drury, *Confession and Absolution* pp. 205 ff.

(b) *Passages to be considered.*

- (1) Matt. 12^{31f.}, Mark 3^{28ff.}, Luke 12¹⁰.

The character of the sin illustrated by the attitude of the Pharisees, who attributed manifestly Divine activity to Satanic agency; *i.e.*, a state of mind which is incapable of accepting the truth.

- (2) Heb. 6^{4ff.}. The language implies the deliberate and *continuous* abandonment of light and privilege. (*N.B.* change of tense in the participles.)

- (3) Heb. 10^{26ff.} states that the sacrifice of Christ will never be repeated. A life of wilful sin involves the rejection of salvation through that sacrifice, and there is none other.

- (4) Heb. 12¹⁷. That which Esau sought was the inheritance. There was no place for repentance because the inheritance had been already lost.¹

- (5) 1 John 5^{16f.}. This does not deny the possibility of forgiveness for any particular act of sin. The passage states that there is such a thing as sin which results in death, and that the assurance that God will hear the prayer for forgiveness in behalf of a brother does not apply to such sin.

¹ Cf. Westcott, *ad loc.*

THE DOCTRINE OF THE ARTICLE.

i. *The regenerated man can fall into sin.*

Cf. Matt. 5¹³ 13²², John 15⁶, 1 Cor. 9²⁷,
2 Pet. 1¹⁰ 2²⁰, 1 John 1⁷¹.

ii. *After such sin, he can repent and be forgiven.*

Cf. the Lord's Prayer, the Parable of the Prodigal, St. Peter's exhortation to Simon Magus, St. Paul's direction to the Church at Corinth to restore the fallen member, St. John's exhortation to Christians (1 John 2¹¹).

ARTICLE XVII.

De Prædestinatione et Electione.

Prædestinatio ad vitam, est æternum Dei propositum, quo ante jacta mundi fundamenta, suo consilio, nobis quidem occulto, constanter decrevit, eos quos in Christo elegit ex hominum genere, a maledicto et exitio liberare, atque ut vasa in honorem efficta, per Christum ad æternam salutem adducere: Unde qui tam præclaro Dei beneficio sunt donati, illi spiritu ejus opportuno tempore operante, secundum propositum ejus vocantur: vocationi per gratiam parent: justificantur gratis: adoptantur in filios: unigeniti Jesu Christi imagini efficiuntur conformes: in bonis operibus sancte ambulant: et demum ex Dei misericordia pertingunt ad sempiternam felicitatem.

Quemadmodum Prædestinationis et Electionis nostræ in Christo pia consideratio, dulcis, suavis et ineffabilis consolationis plena est vere piis et his qui sentiunt in se vim Spiritus Christi, facta carnis et membra quæ adhuc sunt super terram mortificantem,

Of Predestination and Election.

Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) He hath constantly decreed by His counsel secret to us, to deliver from curse and damnation, those whom He hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore they which be endued with so excellent a benefit of God, be called according to God's purpose by His Spirit working in due season: they through grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of His only-begotten Son Jesus Christ: they walk religiously in good works, and at length by God's mercy, they attain to everlasting felicity.

As the godly consideration of predestination, and our election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such

animumque ad cœlestia et superna rapientem, tum quia fidem nostram de æterna salute consequenda per Christum plurimum stabilitaque confirmat, tum quia amorem nostrum in Deum vehementer accendit: ita hominibus curiosis, carnalibus, et Spiritu Christi destitutis, ob oculos perpetuo versari Prædestinationis Dei sententiam, perniciosissimum est præcipitium, unde illos Diabolus protrudit, vel in desperationem, vel in æque perniciosam impurissimæ vitæ securitatem.

Deinde promissiones divinas sic amplecti oportet, ut nobis in sacris literis generaliter propositæ sunt: et Dei voluntas in nostris actionibus ea sequenda est, quam in verbo Dei habemus diserte revelatam.

as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God: so, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's predestination, is a most dangerous downfall, whereby the devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in Holy Scripture: and in our doings, that will of God is to be followed, which we have expressly declared unto us in the Word of God.

ARTICLE XVII.

TEXT.

“by His Spirit.”

Collect references in the Articles to the work of the Holy Spirit.

“justified *freely*.” Latin, “*gratis*.”

N.B. evidence as to the Church’s belief about Justification, as the unmerited gift of God, and as taking place at the beginning of a man’s spiritual experience.

“wretchlessness” (*securitatem*) = carelessness.

“generally set forth”—

i.e., Either as given to the whole race.

Cf. Catechism, “generally necessary.”

Or as belonging to the whole genus of promises, so that no one promise may be so interpreted as to be inconsistent with others.

CONTENTS OF THE ARTICLE.

§ 1. A cautious statement of the doctrine, couched in the language of Scripture.

§ 2. The effects of the doctrine.

i. On the godly.

Comfort, because it

(a) confirms faith of salvation,

(b) kindles love towards God.

ii. On the ungodly.

Downfall, because it drives them either to

(a) despair, or

(b) carelessness.

§ 3. Safeguards.

i. In the matter of receiving God's promises.

ii. In the matter of following God's will.

PASSAGES OF SCRIPTURE FOR STUDY.

Rom. 8^{29f.}, Eph. 1^{4f.}, 2 Thess. 2¹³, 2 Tim. 1⁹,
1 Pet. 1².

EXPLANATIONS OF THE DOCTRINE.¹

i. Predestination is to privilege—

i.e., the elect = the baptized.

The principle of charitable assumption, employed both in Scripture and the Prayer Book, allows the interchange; but the assumption is that the baptized are predestined to eternal life, rather than to mere access to Christian privileges.

ii. Predestination is to life, by the arbitrary decree of God.

This neglects the teaching of Scripture about the responsibility of man.

iii. Predestination is to life, but is based on the fore-knowledge of God (*ex prævisis meritis*).

iv. Predestination is to life, but further explanation is not to be attempted. We must be content to hold the two lines of Scriptural teaching—

(a) The fact of God's choice.

(b) The fact of man's responsibility.

¹ Cf. Bp. Gibson, *op. cit.*, pp. 465 ff.; Bp. Moule, *Outlines of Christian Doctrine*, pp. 42 ff.; Griffith Thomas, *The Catholic Faith*, pp. 98 ff.

ARTICLE XVIII.

*De speranda æterna salute tantum
in nomine Christi.*

Sunt et illi anathematizandi qui dicere audent, unumquemque in lege aut secta quam profitetur, esse servandum, modo juxta illam et lumen naturæ accurate vixerit: cum sacræ literæ tantum Jesu Christi nomen prædicent, in quo salvos fieri homines oporteat.

*Of obtaining eternal Salvation,
only by the Name of Christ.*

They also are to be had accursed, that presume to say, that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law, and the light of nature. For Holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved.

ARTICLE XVIII.

REFERENCE OF THE ARTICLE.

Opposes rationalistic teaching that faith in Christ is not necessary for salvation.

N.B. The case of the heathen is not under consideration.

The Article refers to a particular set of opinions which were in vogue at the time. It assumes the knowledge and rejection of the truth.

TEACHING OF SCRIPTURE.

i. The impossibility of salvation through the Law.

Rom. 3²⁰ 9³¹ 10³, Gal. 2²¹.

ii. The necessity of faith in Christ.

John 3³⁶ 14⁶, Acts 4¹², Rom. 3²¹, 1 Tim. 2^{5t},
1 John 5^{11f}.

ARTICLES XIX. – XXII.

(See also Article xxxiv.)

THE DOCTRINE OF THE CHURCH.

ARTICLE XIX.

De Ecclesia.

Ecclesia Christi visibilis est coetus fidelium, in quo verbum Dei purum prædicatur, et sacramenta, quoad ea quæ necessario exiguntur, juxta Christi institutum recte administrantur. Sicut erravit ecclesia Hierosolymitana, Alexandrina et Antiochena: ita et erravit Ecclesia Romana, non solum quoad agenda et cæremoni-
arum ritus, verum in his etiam quæ credenda sunt.

Of the Church.

The visible Church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments be duly ministered, according to Christ's ordinance in all those things that of necessity are requisite to the same.

As the Church of Jerusalem, Alexandria, and Antioch have erred: so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith.

ARTICLE XIX.

TEXT.

“visible.” Cf. Art. xxvi.

Limits the conception to the Church militant.
“Church.”

N.B. use of ἐκκλησία.

(a) Assembly of citizens. Cf. Acts 19^{32ff.}

(b) Congregation of Israel. Cf. LXX.

(c) Applied to Christian Church.

(1) The whole Society of Christians.

Matt. 16¹⁸ 18¹⁸, 1 Cor. 12²⁸,

Eph. 1²².

(2) The Church in a particular district.

Acts 8¹, 1 Cor. 1², 1 Thess. 1¹.

(3) The congregation which met in a particular building.

Rom. 16⁵, 1 Cor. 16¹⁹, Col. 4¹⁵.

“congregation ”

= fellowship or Society. Cf. Homily for Whitsunday¹ (2nd part), and the use of the term in connection with Israel.²

“faithful ”—

i.e., men who profess the *fides*. Cf. Art. xxvi. This

¹ Quoted by Bp. Gibson, *op. cit.*, p. 495.

² Cf. Bp. Drury, *English Church Teaching*, pp. 164 ff.

Society of "faithful men" contains the evil as well as good.

"pure"—

i.e., without being tampered with.

Cf. Gal. 1^{6ff.}, Heb. 1¹, Jude 3.

"duly." Lat. "recte." Comp. with "rite."¹

rite. Limited reference; matter and form. Generally strengthened by *digne*, etc. See Arts. xxv., xxvi., xxviii., xxxiii., xxxvi.

recte. Comprehensive; worthy use and correct administration. Used twice, and each time alone. See Arts. xix., xxvii.

THE DOCTRINE.²

i. *Three notes of the visible Church.*

(a) *Profession of the Faith.*

Cf. Mark 16¹⁶, John 20³¹, Acts 6⁷, Rom. 1⁸. *N.B.* οἱ πιστεύσαντες. Acts 2⁴⁴ 4³²; cf. 5¹⁴ 19¹⁸. οἱ πιστοί. Eph. 1¹, Col. 1² (comp. 1 Cor. 7^{12ff.}).

(b) *Preaching of the pure word of God.*

Cf. Matt. 28¹⁹, Acts 2⁴² 6⁴, Gal. 1^{6ff.}, 2 Tim. 2¹⁴, Jude 3.

(c) *Right use of the Sacraments.*

Matt. 28^{19f.}, Acts 2^{41ff.} 9¹⁸ 10^{47f.}, 16³³, 1 Cor. 11^{17ff.}.

A fourth 'Note' is implied in the above, and explicitly stated in the Homily for Whit-

¹ Cf. Bp. Drury, *Confession and Absolution*, pp. 269 ff.

² Cf. Bp. Moule, *Outlines of Christian Doctrine*, pp. 210 ff.; Litton, *The Church of Christ*, pp. 170 ff.

sunday, viz. discipline. Cf., *e.g.*, 1 Cor. 5^{2, 5}, 2 Cor. 2^{5ff.}.

- ii. *Statement of the fact that the Roman and other Churches have erred.*

Collect references in the Articles to the controversy with the Church of Rome.¹

¹ For a general treatment of the subject, see Dearden, *Modern Romanism Examined*.

ARTICLE XX.

De Ecclesie Autoritate.

Habet Ecclesia Ritus statuendi jus, et in fidei controversiis autoritatem, quamvis Ecclesiæ non licet quicquam instituere, quod verbo Dei scripto adversetur, nec unum Scripturæ locum sic exponere potest, ut alteri contradicat. Quare licet Ecclesia sit divinorum librorum testis et conservatrix, attamen ut adversus eos nihil decernere, ita præter illos nihil credendum de necessitate salutis debet obtrudere.

Of the Authority of the Church.

The Church hath power to decree Rites or Ceremonies, and authority in controversies of faith : and yet it is not lawful for the Church to ordain anything that is contrary to God's word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of holy Writ : yet, as it ought not to decree anything against the same, so besides the same, ought it not to enforce anything to be believed for necessity of salvation.

ARTICLE XX.

TEXT.

For the first paragraph see Introduction, and Hardwick, *op. cit.*, pp. 140 ff.

“scripto”—denies the Roman theory of supplementary tradition.

“testis et conservatrix,” etc.

The Church is (*a*) the witness to the Canonical Books, (*b*) the trustee for their preservation.

The Church’s function as interpreter is defined elsewhere: here the description is limited to the function as witness and trustee of the Books.

REFERENCE.

To the Church as Universal or as National? Primarily (but not exclusively) to the latter, as it is the function of the National Church to decree rites and ceremonies; cf. Art. xxxiv. The latter part of Art. xix. suggests that the reference in that Article is also to the National Church. The action of the Church as Catholic is spoken of as that of General Councils; cf. Art. xxi.

THE DOCTRINE.

- i. *Legislative authority* of the Church in matters of ceremony.
- ii. *Judicial authority* of the Church in matters of doctrine.
- iii. *Limits of the authority.*

i. LEGISLATIVE AUTHORITY.

- (a) Necessity obvious. The N.T. provides, for the most part, principles and not rules.¹
- (b) Scriptural sanction.
Acts 15. The Council of Jerusalem.
Cf. 1 Cor. 11¹⁶.
- (c) In practice, the authority is exercised by the Particular or National Churches.
Cf. Prefaces to Prayer Book; Art. xxxiv.

ii. JUDICIAL AUTHORITY.

- (a) Different kind of authority from the foregoing.
In matters of faith the Church's function is to decide controversies, not to decree new doctrines.
- (b) Scriptural sanction.
Matt. 16^{17ff.}, 1 Tim. 3¹⁵.
- (c) Necessity obvious. The Church, and not the individual, must say what her faith is.
- (d) Historical illustration.
In the case of the English Church, the decision of the controversies of century xvi.

¹ See Canon Hobhouse's *Bampton Lectures*, pp. 23f.

In earlier days, the settlement by the Universal Church of the Arian controversy.

iii. THE LIMITS.

- (a) In matters of ceremony. Nothing must be ordained that is contrary to Scripture.
- (b) In matters of doctrine.
 - (1) No passage of Scripture may be expounded so as to be repugnant to another.
 - (2) No doctrine which is not in Scripture may be enforced as necessary to salvation.

ARTICLE XXI.

De autoritate Conciliorum Generalium.

Generalia Concilia sine jussu et voluntate principum congregari non possunt, et ubi convenerint, quia ex hominibus constant, qui non omnes spiritu et verbo Dei reguntur, et errare possunt, et interdum errarunt, etiam in his quæ ad normam pietatis pertinent: ideo quæ ab illis constituuntur, ut ad salutem necessaria, neque robur habent, neque auctoritatem, nisi ostendi possint e sacris literis esse desumpta.

Of the authority of General Councils.

General Councils may not be gathered together without the commandment and will of princes. And when they be gathered together (forasmuch as they be an assembly of men, whereof all be not governed with the spirit and word of God) they may err, and sometime have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation, have neither strength nor authority, unless it may be declared that they be taken out of Holy Scripture.

ARTICLE XXI.

THE DOCTRINE.

- i. General Councils may not be summoned without the commandment of princes.
- ii. They may err, and have erred.
- iii. Their authority, in things ordained as necessary to salvation, is limited by the written Word of God.

i. THE SUMMONING OF GENERAL COUNCILS.

“non possunt” (comp Art. xx. “non potest,” Art. xxxvii. “possunt”). The reference is to moral right.

The position is justified by the history of the General Councils; it was rendered necessary by the Papal claims.

N.B. In this and other matters (cf. the assertion of the Royal Supremacy), the Papal pretensions were responsible for the prominence given to the Civil Power.

ii. THEIR FALLIBILITY.

A matter of history.¹

¹ See Salmon, *Infallibility of the Church*, pp. 274 ff.

The value of their decisions can only be determined by the subsequent reception by Christendom. It is this alone which stamps them as true expressions of the mind of the Church. Compare the decisions of the constitutionally-called Council of Ariminum with those of the (smaller) Council of Constantinople.

iii. THE LIMITS OF THEIR AUTHORITY.

Things ordained as necessary to salvation must be
“taken out of Holy Scripture.”

N.B. the assertion that the final appeal is to
Scripture.

ARTICLE XXII.

De Purgatorio.

Doctrina Romanensium de Purgatorio, de Indulgentiis, de veneratione et adoratione tum Imaginum tum Reliquiarum, nec non de invocatione Sanctorum, res est inutilis, inaniter conficta, et nullis Scripturarum testimoniis innititur, imo verbo Dei contradicit.

Of Purgatory.

The Romish doctrine concerning Purgatory, Pardons, Worshipping, and Adoration, as well of Images as of Reliques, and also invocation of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the word of God.

ARTICLE XXII.

Conspicuous instances of errors on the part of the Church of Rome. Cf. Art. xx.

TEXT.

“Romanensium”: substituted in 1563 for “Scholasticorum.” The change had no doctrinal significance. The most natural explanation appears to be that it was introduced as a matter of practical convenience. It shews more clearly the purpose of the Article, as illustrating the last clause of Article xix.

It has been asserted that the revisers wished to avoid a condemnation of the Scholastic doctrine on these subjects, but this is contrary to fact.¹

THE DOCTRINE OF PURGATORY.

(a) A terminable and Purgatorial punishment after death.²

¹ See Bishop Wordsworth, *The Invocation of Saints and the Twenty-Second Article*, pp. 41 ff. Comp. the indiscriminate use of the phrases “the Church of Rome” and “the Romish Church” in Dr. Hook’s *Church Dictionary*, s.v. (e.g.) Supererogation.

² For the Tridentine decree, which represented the doctrine as held at the time, see Boulton, *op. cit.*, p. 185.

(b) Alleged Scriptural basis.

Matt. 5²⁶ 18³⁴. But these suggest an interminable punishment.

Matt. 12³². The words prove nothing more than that the particular state referred to is irremediable.

1 Cor. 3^{12ff.}. The fire is for testing, and not cleansing: and that, not of the person, but of his work.

(c) The evidence of Scripture.

(1) Absence of direct reference, which is inexplicable if the doctrine formed part of the Apostolic teaching.

(2) Passages which contradict the idea that the faithful dead are in a condition which needs alleviation.

Luke 21²³ 23⁴³, John 5²⁴, 2 Cor. 5⁸, Eph. 4³⁰, Phil. 1²³, 1 Thess. 4¹³, 2 Thess. 1⁷, 2 Tim. 4⁸, Apoc. 14¹³.

PRAYER FOR THE DEAD.¹

(a) The practice early and widespread.

(b) Offered even for those whose superabundant merit is supposed to release others from Purgatorial pains; *i.e.*, the practice did not presuppose Purgatory.

(c) Any idea of the alleviation of their present condition is contrary to Scripture.

(d) The practice limited in the Prayer Book to prayer offered for the whole Church.²

¹ See Bp. Drury, *Prayers for the Dead* (Elliot Stock).

² Cf. Westcott, *Life and Letters*, vol. ii. p. 349.

PARDONS.

Latin, "indulgentiis." Cf. *supra*, Art. XIV.

IMAGE-WORSHIP.

- (a) Rapid rise of practice can be traced from cent. IV.
- (b) Cent. VIII. Reaction. Iconoclastic Controversy.
 East (on the whole) against, West for, images.
 Seventh Council of Constantinople, A.D. 754,
 against images.
 Second Council of Nicæa, A.D. 787, in favour.
 Council of Frankfort, A.D. 794, against.
- (c) Cent. IX. Practice accepted in both East and West.
- (d). *Criticism.*
 - (1) The practice to be judged not by the explanation of trained theologians, but by popular conception; for its only *raison d'être* is the assistance of the ordinary worshipper.
 - (2) Christian life is essentially a life of faith. Aids to faith may reach a point where they become substitutes and permanently weaken it.
 - (3) Tendencies must be noted. We are no longer in the age of experiment in these matters. Experience condemns the practice.

INVOCATION OF SAINTS.¹

For the decree of Trent, see Boulton, *op. cit.*, p. 190.

(a) Evidence for practice begins in cent. IV.

(b) At first confined to prayer to saints for their intercession.

(c) Developed into prayer to them, as being themselves the authors of benefits.

(d) In practice, it has resulted in Christ being the distant figure.

(e) Cf. Acts 10^{25f.} 13¹⁴, Col. 2¹⁸, Apoc. 19¹⁰ 22^{8f.}

ADDITIONAL NOTES ON THE CHURCH.

i. IN WHAT SENSES MAY THE CHURCH BE
CONSIDERED AS INVISIBLE ?

(a) As consisting essentially of those who are united to Christ through the indwelling Spirit.²

“The Lord knoweth them that are His.”

“If any man hath not the spirit of Christ,
he is none of His.”

Comp. distinction drawn by St. Paul between
the visible and invisible Israel. Rom. 2²⁸ 9⁶.

(b) As including the faithful departed.³

¹ See the *Homily Concerning Prayer*.

² Cf. Bp. Drury, *English Church Teaching*, pp. 153 ff.; Bp. Moule, *Outlines of Christian Doctrine*, pp. 202 ff.; Litton, *Introduction*, §§ 79 *et seq.*; *The Church of Christ*, cc. ii. v. See also Jeremy Taylor, *Dissuasive from Popery*, pt. ii. bk. i. § 1; Field, *On the Church*, bk. i. ch. x.; Nowell's Catechism; Bishop Sanderson, *Two Treatises on the Church*, pp. 175 ff. (Elliot Stock).

³ For these two answers, see Hooker, *Eccl. Pol.*, iii. 2, 9.

ii. THE CHURCH CONSIDERED AS PART OF THE
PLAN OF SALVATION.¹

(a) Christ came not only to reveal truth and to save men, but also to found a visible Society, which was—

(1) To be the guardian and witness of the truth.

(2) To be the sphere in which the salvation should be enjoyed.

(b) Salvation involves incorporation.

(1) Internal and essential, in the spiritual organism of the Body of Christ.

(2) External and *necessitate praecepti*, in the visible Society.

Cf. Rom. 8^{9f.}, Matt. 28^{19f.}

i.e., Man is in the state of salvation when he is "joined to the Lord" by the Spirit, and that union must normally find its expression in membership of the visible Society.

iii. "ONE HOLY, CATHOLIC, APOSTOLIC CHURCH."

(a) *The unity of the Church.*²

(1) *Invisible.* The organic unity of the Spirit. In this sense there can be only one Church, which is being built through the work of the various Churches, and shall be manifested hereafter as the Bride of Christ.

¹ Cf. Bp. Moule, *Outlines of Christian Doctrine*, pp. 141 ff.

² Cf. Bp. Drury, *English Church Teaching*, pp. 191 ff.; Litton, *The Church of Christ*, pp. 180 ff.

- (2) *Visible*. The unity of service, profession and rite of admission.

“One Lord, one faith, one baptism.”

This is the only visible unity which can be claimed for Christendom as it is at present. Similarity of organization provides no proper visible unity where there is no intercommunion.

- (b) *The holiness of the Church*.¹

(1) Separation unto God.

(2) Sanctification.

(3) Destiny.

- (c) *The catholicity of the Church*.²

(1) As knowing no limits of race.

The primary sense of the term.

(2) As holding the whole truth.

- (d) *The Apostolicity of the Church*.

(1) Built upon the foundation of the Apostles.

(2) Abiding by Apostolic doctrine and practice.

iv. THE PROBLEM OF DISSENT.³

- (a) Manifested unity is the ideal which Christians must keep before them.

- (b) Schism and disorder are condemned in Scripture.

N.B. The blame for this does not necessarily rest on the Dissenter.

¹ Cf. Litton, *The Church of Christ*, pp. 212 ff.

² Cf. Griffith Thomas, *The Catholic Faith*, pp. 340 ff.; Bp. Moule, *Outlines of Christian Doctrine*, pp. 212 f.

³ Griffith Thomas, *op. cit.*, pp. 361 ff.; Bp. Drury, *English Church Teaching*, pp. 197 ff.; Bp. Moule, *Outlines of Christian Doctrine*, pp. 208 ff., 230 ff.; Hobhouse, *The Church and the World*, pp. 312 ff.

- (c) Loyalty to Apostolical truth is more important than uniformity of organization.

Circumstances may have arisen, and may yet arise, which compel a choice between the two.¹

- (d) Organized, non-Episcopal Bodies have exhibited a spiritual vitality of proved reality which seems to put a seal upon them as branches of the Church. On the hypotheses that the Sacraments are the normal channels of life, that the validity of the Holy Communion depends upon the validity of the Ministry, that the Ministry of the Dissenting Bodies is invalid, we have the startling phenomenon of a large portion of English Christianity (and that by no means inferior to the rest in spiritual vitality) living in independence of the normal means of life.
- (e) The problem of schism is just as real if the non-Episcopal Bodies are excluded as it is if they are included.
- (f) The English Church is positive about her own requirements, but refrains from unchurching Bodies which have preserved the essential notes mentioned in Art. XIX.²

¹ Cf. Jewel, *Apology*, pt. iv. ch. ix. ff.

² See a letter of Bishop Cosin in *Two Treatises on the Church* (Elliot Stock).

ARTICLES XXIII., XXIV.

(See also Articles XXVI., XXXII., XXXVI.)

THE DOCTRINE OF THE MINISTRY.

ARTICLE XXIII.

De vocatione Ministrorum.

Non licet cuiquam sumere sibi munus publice prædicandi, aut administrandi Sacramenta in Ecclesia, nisi prius fuerit ad hæc obeunda legitime vocatus et missus. Atque illos legitime vocatos et missos existimare debemus, qui per homines, quibus potestas vocandi Ministros atque mittendi in vineam Domini publice concessa est in Ecclesia, cooptati fuerint et asciti in hoc opus.

Of Ministering in the Congregation.

It is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments in the congregation, before he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the congregation, to call and send ministers into the Lord's vineyard.

ARTICLE XXIII.

TEXT.

“in the congregation.”

The reference is to the ordered worship of the Church.

“by men who have public authority,” etc.

In the Preface to the Ordinal, and in Article xxxvi., Episcopal ordination is insisted on for ministry in the Church of England; but it is not mentioned here in the Church’s dogmatic statement of the essentials for valid ministry.

DOCTRINE.

i. *The need of external call and commission.*

Both ordination and mission are necessary: ordination does not involve liberty of action.

For illustration of the principle from our Lord’s life and ministry, cf. Matt. 3¹⁷ (comp. John 1³³, Heb. 5⁵), Luke 6^{12f.} 10¹, John 15¹⁶.

For illustration from the Apostles’ ministry, cf. Acts 6^{1ff.} 13¹ 14²³, 1 Tim. 4¹⁴, 2 Tim. 1⁶, Tit 1⁵.

N.B. The inward call is not mentioned here,

because the Article deals with Church polity. The necessity is emphasized in the Ordinal. Ordination is the Church's public recognition of the inward call; and it is followed by the commission to execute the ministry in a particular sphere.

ii. *The character of the call.*

"chosen and called," Lat. "cooptati et asciti"; *i.e.*, the office is transmitted: the external call is given through the Ministry: the principle of succession is asserted.

The Church of England requires that the call shall be given by the Bishop either acting alone, as in the ordination of Deacons, or with others, as in the ordination of Priests, and the consecration of Bishops.

For Scriptural illustration, cf. the passages cited above.

For additional notes on the Ministry, see p. 167.

ARTICLE XXIV.

*De precibus publicis dicendis in
lingua vulgari.*

Lingua populo non intellecta
publicas in ecclesia preces pera-
gere, aut Sacramenta adminis-
trare, verbo Dei et primitivæ
Ecclesiæ consuetudini plane
repugnat.

*Of Speaking in the Congregation,
in such a tongue as the people
understandeth.*

It is a thing plainly repugnant
to the word of God, and the
custom of the primitive Church,
to have public prayer in the
Church, or to minister the
Sacraments in a tongue not
understood of the people.

ARTICLE XXIV.

Two grounds on which the necessity of ministration in the "vulgar tongue" is based:—

(a) *The teaching of Scripture.*

Cf. (1) the nature of true prayer.

Cf. Matt. 6⁷, John 4²⁴.

(2) the express direction of St. Paul.

1 Cor. 14¹⁻²³.

(b) *The custom of the primitive Church.*

For illustration of the point, see the Homily on Common Prayer and Sacraments.

For the Tridentine statement, see Boulton, *op. cit.*, p. 207.

ADDITIONAL NOTES ON THE MINISTRY.

i. *The doctrine of Episcopacy.*

For the view that Episcopacy is to be regarded as belonging to the "bene esse," rather than to the "esse," of the Church, see Lightfoot, *Philippians, Dissertation on the Christian Ministry.*

For the view that it is to be regarded as belonging to the "esse," see Gore, *Orders and Unity.*

ii. *The origin and growth of sacerdotal views of the Ministry.*

See Lightfoot, *op. cit.*, pp. 244 ff.

iii. *The Priesthood of the Ministry.*

See Lightfoot, *op. cit.*, pp. 266 ff.

iv. *Different views of Apostolical Succession.*

See Boulton, *Commentary on the Articles*, pp. 198 f.

v. *The Ministry of absolution.*

See Jewel, *Apology of the Church of England*, pt. ii. ch. vi.; *Confession and Absolution, Report of a Conference held at Fulham Palace, 1901*; Bp. Drury, *Confession and Absolution*, ch. iv.

vi. *The commission of John 20²² f.*

See Westcott, *in loc.*; Hort, *The Christian Ecclesia*, pp. 32 ff.; Bp. Drury, *Confession and Absolution*, pp. 27 ff., 247 ff.; *Christ and the Nations*, pp. 176, 182 ff.

ARTICLES XXV.—XXXI.

THE DOCTRINE OF THE SACRAMENTS.

INTRODUCTORY REMARKS.

- i. Theory must not be allowed to contradict experience. Doctrines must be made to suit facts, and not *vice versa*.
- ii. Liturgical statements must be distinguished from the statements of Creeds and Articles.
There is a class of statements in the Services which are framed on the principle of charitable assumption, and which, while literal in form, are hypothetical in meaning.¹
- iii. The Sacraments are covenant rites; their function and efficacy are limited and determined by the promises of the New Covenant.
- iv. There are fixed limits of doctrine in the Church of England.
 - (a) Sacraments are not bare signs.
 - (b) The inward grace is not received *ex opere operato*.²

¹ See Mozley, *Baptismal Controversy*, pp. 251 ff.

² Cf. *infra*, p. 178.

ARTICLE XXV.

De Sacramentis.

Sacramenta a Christo instituta, non tantum sunt notæ professionis Christianorum, sed certa quædam testimonia, et efficacia signa gratiæ atque bonæ in nos voluntatis Dei, per quæ invisibiliter ipse in nobis operatur, nostramque fidem in se, non solum excitat, verum etiam confirmat.

Duo a Christo Domino nostro in Evangelio instituta sunt Sacramenta, scilicet Baptismus et Cœna Domini.

Quinque illa vulgo nominata Sacramenta, scilicet, Confirmatio, Pœnitentia, Ordo, Matrimonium, et Extrema Unctio, pro Sacramentis Evangelicis habenda non sunt, ut quæ partim a prava Apostolorum imitatione proflexerunt, partim vitæ status sunt in Scripturis quidem probati, sed Sacramentorum eandem cum Baptismo et Cœna Domini rationem non habentes: ut quæ signum aliquod visibile seu cærimoniam a Deo institutam non habeant.

Sacramenta non in hoc instituta sunt a Christo, ut spectarentur,

Of the Sacraments.

Sacraments ordained of Christ, be not only badges or tokens of Christian men's profession: but rather they be certain sure witnessses and effectual signs of grace and God's goodwill towards us, by the which He doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in Him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Those five, commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures: but yet have not like nature of Sacraments with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

aut circumferrentur, sed ut rite illis uteremur : et in his duntaxat qui digne percipiunt, salutarem habent effectum : qui vero indigne percipiunt, damnationem (ut inquit Paulus) sibi ipsis acquirunt.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about : but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation : but they that receive them unworthily, purchase to themselves damnation, a S. Paul saith.

ARTICLE XXV.

TEXT.

“sacramentum.”

(a) Classical use: (1) deposit of money, (2) military oath. Idea common to both is that of sacred pledge.

(b) Early Christian use: great latitude of meaning, *e.g.* in Vulg. = *μυστήριον*.

(c) Later Christian use: ordinances which could claim N.T. authority (cf. *infra*, p. 176).

“non tantum,” etc. Common framework of sacramental Articles. First, a view which is true, so far as it goes, but inadequate; then, the statement of what is needed to complete the conception.

The Article deals with the Sacraments. They are treated in respect of what is common to both: ¹ *e.g.*, worthy reception is necessary for the wholesome effect of both the Sacraments; in both, the relation of the elements to the grace is the same, viz. that of witness and sign.

¹ Cf. Dimock, *The Doctrine of the Sacraments*, pp. 10 ff.

DOCTRINE.

- i. Description of the Sacraments.
- ii. Number.
- iii. The five rites.
- iv. Use.

i. DESCRIPTION.

(a) "*badges or tokens of . . . profession.*"

An important element in human life. Cf. soldier's uniform, ship's flag, graduate's hood. To neglect the Sacraments is to refuse to wear the uniform.

(b) "*sure witnesses . . . of grace, and God's goodwill . . .*"

"*certa*," because appointed by God Himself. Comp. Church Festivals; not witnesses of the same kind as Sacraments, because appointed by man.

"*testimonia*": primarily to the recipient, but also to the Church.

(c) "*effectual signs of grace and God's goodwill . . .*"

"*signa*."¹ The meaning of the word is not altered by the epithet "*efficacia*." The relation of the outward to the inward is

¹ Cf. *Reformatio Legum Ecclesiasticarum, De Sacramentis*, c. ii. Three essentials for a Sacrament: (1) an easily discernible sign; (2) "*Dei promissum quod externo signo nobis representatur et plane confirmatur*"; (3) the command of God.

Cf. Hooker: "Grace is a consequent of Sacraments, a thing which accompanieth them as their end, a benefit which they have received from God Himself, the Author of Sacraments, and not from any natural or supernatural quality in them."—*Eccl. Pol.*, v. 57.

that of sign. The addition of the words "and God's goodwill . . ." is sufficient to rule out the idea of grace as a kind of deposit in the elements.

"*efficacia*": *i.e.*, not bare signs, whose function begins and ends with signifying; but signs which are also instruments of God's grace and goodwill.¹

"*efficacia*" does not necessitate a theory of simultaneity of time between the reception of the sign and of the thing signified. The word was in common use in the writings of Calvinistic divines, in combination with the obnoxious view of Baptism, as the seal of grace which was ante-baptismal.²

The force of the word can be understood by remembering that Sacraments, worthily used, are *effectual signs* of a Christian man's profession.

(d) "*by the which*," etc.

Twofold description of Sacraments as means of grace.

(1) *General*. "He doth work invisibly in us." For expansion of this statement see Articles XXVII., XXVIII.; Catechism.

(2) *Particular*.

Relation to faith: *viz.* "*excitat*,"

¹ Cf. *Homily on Common Prayer and Sacraments*: "signs . . . whereunto is annexed the promise . . ."

² See Mozley, *The Baptismal Controversy*, p. 359, note; Dimock, *The Doctrine of the Sacraments*, p. 24.

i.e. stirs up, stimulates; "confirmat," *i.e.* establishes.

N.B. Emphasis on the psychological aspect of Sacraments.

The uniqueness of the Sacraments may be summed up as follows:—

- (1) Social rites, for realizing and expressing membership of the Christian Society.
- (2) Signs, which exhibit the fact of redemption through Christ, and satisfy man's need of certioration.
- (3) Signs, which satisfy man's need of spiritual self-expression in outward symbol.
- (4) Seals of the New Covenant, which convey (as seals) its blessings to those who fulfil its conditions.
- (5) Actions which bear abiding witness to the significance of the Incarnation as sanctifying common life.

ii. NUMBER.

(a) The Church of England allows two uses of the word "sacrament."¹

- (1) The word may be used, in a general acceptance, of anything whereby an holy thing is signified.
- (2) The word is reserved, in its exact signification of a sign of grace ordained by Christ, for the two Sacraments of the Gospel.

¹ Cf. *Homily on Common Prayer and Sacraments*.

- (b) The English Church is at variance with the Roman in this matter in refusing to limit the number (according to the wider use of the term) to seven; and in restricting the number (according to the more exact use of the term) to two.
- (c) The word "sacrament," in its restricted use, is employed in the Formularies for—
 - (1) The outward sign. Cf. Art. xxv. § 4, XXIX.
 - (2) The whole ordinance. Cf. Art. xxv. §§ 1-3.

iii. THE FIVE RITES.

- (a) Partly, due to corrupt following of the Apostles.
- (b) Partly, states of life allowed in the Scriptures.
- (c) All lacking the visible sign or ceremony ordained of God.

Confirmation, Orders, Matrimony, certainly come under (b). This leaves only Penance and Extreme Unction for (a), and both must be placed in that category. The English Church has definitely repudiated the system by which auricular Confession and Absolution are regarded as normally essential for forgiveness; and has parted altogether with Extreme Unction.

N.B. Extreme Unction as practised in the Roman Church has no sanction in Scripture. The unction mentioned by St. James had as its purpose the healing of the body; that of the Roman Church is intended to meet the spiritual

needs of the person whose death is certain and imminent.

For the attitude of the Reformers towards Penance, see Bp. Drury, *Confession and Absolution*.

iv. THE USE OF SACRAMENTS.

N.B. Emphasis on the necessity of worthy reception for the wholesome effect and operation of the Sacraments. This was one of the main principles of the doctrinal Reformation, as against the *ex opere operato* theory of the Roman Church.¹

“They are not physical but *moral instruments* of salvation.” “The manner of their necessity to life supernatural is not in all respects as food unto natural life, because they contain *in themselves* no vital force or efficacy.” “All receive not the grace of God which receive the sacraments of His grace.”²

¹ Cf. Dimock, *The Doctrine of the Sacraments*, pp. 10 ff.

² Hooker, *Eccl. Pol.*, v. 57.

ARTICLE XXVI.

*De vi Institutionum Divinarum,
quod eam non tollit malitia
ministorum.*

Quamvis in ecclesia visibili bonis mali semper sint admixti, atque interdum ministerio verbi et sacramentorum administrationi præsint, tamen cum non suo sed Christi nomine agant, ejusque mandato et autoritate ministrent, illorum ministerio uti licet, cum in verbo Dei audiendo, tum in sacramentis percipiendis. Neque per illorum malitiam effectus institutorum Christi tollitur, aut gratia donorum Dei minuitur, quoad eos qui fide et rite sibi oblata percipiunt, quæ propter institutionem Christi et promissionem efficacia sunt, licet per malos administrentur.

Ad Ecclesiæ tamen disciplinam pertinet, ut in malos ministros inquiretur, accusenturque ab his, qui eorum flagitia noverint, atque tandem justo convicti judicio deponantur.

*Of the Unworthiness of the
ministers, which hinder not the
effect of the Sacraments.*

Although in the visible Church the evil be ever mingled with the good, and sometime the evil have chief authority in the ministration of the word and Sacraments: yet forasmuch as they do not the same in their own name but in Christ's, and do minister by His commission and authority, we may use their ministry, both in hearing the word of God, and in the receiving of the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith and rightly do receive the Sacraments ministered unto them, which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that inquiry be made of evil ministers, and that they be accused by those that have knowledge of their offences; and finally, being found guilty by just judgment, be deposed.

ARTICLE XXVI.

DOCTRINE.

- i. The ministry even of evil men may be used, because—
 - (a) They minister in Christ's name.
 - (b) By His commission and authority.
 - ii. The Sacraments are effectual, because of the institution and promise of Christ.
 - iii. The exercise of godly discipline against evil ministers is a duty of the Church.
- N.B.* The Article does not assert that a corrupt ministry does not hinder the work of the Holy Spirit. Such an idea would be contrary to Scripture, reason, and experience. The Article merely states that the efficacy of the Sacraments is not invalidated.

ARTICLE XXVII.

De Baptismo.

Baptismus non est tantum professionis signum ac discriminis nota, qua Christiani a non Christianis discernantur, sed etiam est signum Regenerationis, per quod tanquam per instrumentum recte baptismum suscipientes, ecclesiæ inseruntur, promissiones de remissione peccatorum atque adoptione nostra in filios Dei per Spiritum Sanctum visibiliter obsignantur,¹ fides confirmatur, et vi divinæ invocationis, gratia augetur.

Baptismus parvulorum omnino in ecclesia retinendus est, ut qui cum Christi institutione optime congruat.

Of Baptism.

Baptism is not only a sign of profession,² and mark of difference, whereby Christian men are discerned from other that be not christened: but is also³ a sign of regeneration or new birth, whereby as by an instrument, they that receive baptism rightly, are⁴ grafted into the Church; the promises of the forgiveness of sin, and of our adoption to be the sons of God, by the Holy Ghost, are visibly signed and sealed: faith is confirmed: and grace increased by virtue of prayer unto God.

The baptism of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

¹ For the punctuation of this clause, see Bishop Gibson, *The Thirty-Nine Articles*, pp. 629 f. In spite of what the Bishop says, I think that the accepted punctuation of the English edition is decisively in favour of regarding the phrase "by the Holy Ghost" as a parenthesis qualifying the preceding words.

ARTICLE XXVII.

ANALYSIS OF THE ARTICLE.

i. *Doctrine of Baptism.*

(a) *Baptism as a sign.*

- (1) Sign of profession.
- (2) Mark of difference.
- (3) Sign of regeneration.

(b) *Baptism as a means of grace.*

- (1) Grafting into the Church.
- (2) Visible signing and sealing of God's promises.
- (3) Confirming of faith.
- (4) Increase of grace by virtue of prayer.

ii. *Practice of infant Baptism.*

i. THE DOCTRINE.

(a) *Baptism as a sign.*

(1) *Sign of profession.*

Baptism is man's seal upon his repentance, faith, obedience. It admits him to the status; so that in and by Baptism he puts on faith, gives himself to God, dies to sin, becomes a penitent, believing disciple. All

this can be truly asserted because Baptism is the sign of profession.¹ It is obvious that the relation of the outward to the inward is not that of cause and effect, but that of seal and promise.

It is equally obvious that such language is sacramental, and that its dogmatic significance is conditioned by the sincerity of the individual recipient.

(2) *Mark of difference.*

The baptized person is a "Christian," unless he repudiates his baptism or has been excommunicated.

(3) *Sign of regeneration or new birth—*

i.e., of the change of state referred to in John 3.²

Regeneration in its fullest sense includes both the inward renewal and the admission to the Church,³ and is effected "by water and the Holy Ghost."⁴

Of this new birth, Baptism is the sign, "so that if any be not baptized but lacketh the mark of God's flock, we cannot discern him to be one of the

¹ Cf. Aug., *Ep.* 98, § 10. "An infant, although he is not yet a believer in the sense of having that faith which includes the consenting will of those who exercise it, nevertheless becomes a believer through the sacrament of that faith."

² See Aitken, *The Doctrine of Baptism*, pp. 50 ff.

³ See Art. ix., where the "regenerated" are those "that believe and are baptized."

⁴ Cf. First Prayer in *The Order of Confirmation*.

flock; if any take not the seal of regeneration, we cannot say, 'he is born of God.'"¹ In and by Baptism a man receives the gift, becomes regenerated, is born anew, in the same manner in which he, in and by Baptism, becomes penitent, puts on faith, is made a disciple (the essential accompaniments of the "new creation").

N.B. A distinction must be observed between sacramental and actual regeneration.² Sacramentally, all are regenerated who have received the sacrament of regeneration; actually, those only are regenerated (in the full sense of the word) who fulfil the necessary conditions.

"They that receive not Baptism with perfect faith, receive the water, but the Holy Ghost they receive not."³

Baptism, being a sacrament of the New Covenant, can effect nothing more than that which is promised by the Covenant; and the revealed Covenant blessing of new life is conditioned by repentance and faith.

Three other views of regeneration must be noted.⁴

*a. Admission to the visible Church*⁵—

i.e., regeneration is a figurative expression for a change of status.

¹ Jewel, quoted by Goode, *Infant Baptism*, p. 254.

² See Dimock, *The Doctrine of the Sacraments*, pp. 11 ff., 98 ff., 109.

³ Jerome, quoted by Goode, *Infant Baptism*, p. 253.

⁴ For the meaning of Regeneration in the writings of the English Reformers, see Goode, *Effects of Baptism*, pp. 216 *et seq.*

⁵ Cf. Vaughan, *Liturgy and Worship of the Church of England*, pp. 29 ff.

This does not seem to satisfy the language either of Scripture or the Prayer Book (see specially John 3^s, "thou hearest the sound.").

- β. *Infusion of a capacity*, which may or may not reveal itself. The metaphor is sometimes used of the implanting of the seed of life, which may or may not bear fruit.¹

This appears to be open to the same objection. The new birth in Scripture involves actual, and not merely potential, goodness.

Moreover, since Baptism is said to be the instrument through which the infusion is made, the theory is open to the further objection that, in the case of the adult, it is contrary to experience. For the adult has to make a profession of a changed heart and mind before Baptism may be administered; and therefore the infusion of the capacity would have to follow the manifested change of life.

- γ. *The inward renewal*, regarded as complete without Baptism.

But this leaves out of account the "birth of water" as part of the new birth. Just as Baptism is an integral part of the profession of which it is the sign, so Baptism is at once the sign of, and an essential part of, regeneration.

¹ For this as a comparatively new theory of regeneration, see Mozley, *The Baptismal Controversy*, pp. 168 ff.

(b) *Baptism as a means of grace.*

Four effects of the worthy reception of Baptism.

(1) "grafted into the Church."

Summary.

Cf. Matt. 28¹⁹, John 3^{1ff.}, Acts 2⁴¹.

The rite of admission.

(2) "promises . . . visibly signed and sealed."

The relation of Baptism to forgiveness and adoption is that of seal upon promise.¹

Does this adequately explain "baptism *into* remission" (Acts 2³⁸), "washing of regeneration" (Tit. 3⁵)?

N.B. "into" and "of" are used of John's baptism, where the relationship could only be that of seal on promise. Comp. Matt. 3¹¹, Mark 1⁴.

The obsequatory view of Baptism includes the idea of sacramental donation; but it excludes the theory of any *necessary* simultaneity of time between the reception of the Sacrament and the actual enjoyment of the inward grace.²

(3) "faith is confirmed."

Notice the order in this statement of the *inward* effects. The confirmation of faith comes first naturally, if the Sacrament is primarily

¹ Cf. Dimock, *The Doctrine of the Sacraments*, pp. 44 ff.

² See Mozley, *The Baptismal Controversy*, pp. 140 ff.; Dimock, *Ibid.*, pp. 92 ff.

obsignatory in character; but the order is misleading, if the purpose of the Sacrament is the infusion of grace, *sui generis*.

- (4) "grace increased by virtue of prayer unto God."

N.B. Both faith and grace are regarded as already possessed.

The increase of grace is associated with the Sacrament, as being the occasion of prayer.

ii. INFANT BAPTISM.

(a) *Grounds of the practice.*

(1) Analogy of circumcision.

The admission of infants to membership of the Old Covenant, on the ground of the membership of the parents, creates a probability that infants were admitted to membership of the New (and better) Covenant on the ground of spiritual parentage guaranteed by members. (Natural parentage has to give place to spiritual because of the essential difference between the Covenants.)

For support of the analogy, see Col. 2^{11f.} Viewed in this light, the absence of direct reference in the N.T. tells in favour of the practice.

(2) *Admission of proselytes under the Old Covenant.*

Children were baptized; and the baptism was called "the new birth."¹

(3) *Witness of the N.T.*

The N.T. writings were addressed to people who had been accustomed to the admission of infants to Covenant membership as an accepted feature of family life. Abolition of the practice would have involved such a fundamental change that mention of the abolition could not have been omitted had it been intended. And yet not only is there no mention of abolition, but there are also the following indications of the practice: the baptism of households, Acts 16¹⁵, 33, 1 Cor. 1¹⁶; the assumption that the children of believing parents are "holy," 1 Cor. 7¹⁴. It is difficult to believe that the rite of admission to the company of the "holy" was refused to children who were "holy."

To these may be added the instances of Christ's attitude towards children (Matt. 18¹³, Mark 10^{14f.}), which suggests that they ought to be admitted to membership of the Church.

¹ See Dimock, *The Doctrine of the Sacraments*, pp. 49 f.; Lightfoot, *Horæ Hebraicæ*, vol. ii. p. 56.

(4) *Patristic evidence.*¹

Justin Martyr² (*circa* 145) refers to people as "having been made disciples from childhood."

Irenæus³ (*circa* 175) speaks of infants as "renati," the term usually applied to Baptism.

Tertullian⁴ (*circa* 200). The first to bear explicit testimony to the practice: mentions sponsors: opposed to the practice, and wished Baptism to be administered "dum adolescunt," on account of his fear of post-baptismal sin. Not (*N.B.*) on the ground that the practice was an innovation.

Origen⁵ (*circa* 220): "Ecclesia ab Apostolis traditionem accepit, etiam parvulis baptismum dari."

Cyprian⁶ (*circa* 250) had to deal with the controversy as to whether Baptism should be administered on the eighth day, or earlier.

Augustine (*circa* 420) opposes the idea that Baptism ought to be postponed, expounds the doctrine of infant Baptism, and speaks of the practice

¹ Cf. Bingham, *Antiquities*, xi. iv. 6-12; Hooker, *Eccl. Pol.*, v. lxiv.; Wall, *Infant Baptism*.

² *Apol.*, i. c. 15. πολλοί τινες . . . οἱ ἐκ παίδων ἐμαθητεύθησαν τῷ Χριστῷ.

³ *Adv. Hær.*, ii. 39.

⁴ *De Bapt.*, c. 18.

⁵ *Comment. in Ep. ad Rom.*, lib. v. c. vi.

⁶ *Ep. ad l'idum*.

as a "thoroughly established custom,"¹
and as based on a "most firm and
well-grounded Article in the faith of
the Church of Christ."²

(b) *The doctrine.*³

(1) The question is, not "What can God do with an infant personality?" but "What is the revealed purpose of Baptism?"

(2) The Church's answer can be obtained by noting the fourfold effect of Baptism given in this Article, and eliminating that which cannot take place during infancy.

The confirmation of faith must obviously wait until years of discretion have been reached. The normal effects during infancy are the grafting into the Church, the signing and sealing of the promises, the increase of grace.

(3) "This child is regenerate."⁴

a. The statement, not of dogmatic formulary, but of a covenant service.

β. If "penitent believer" were substituted for "regenerate" the statement would still be applicable.⁵

¹ See *Ep.* 98.

² See Augustine, *Ep.* 166.

³ Cf. *Id.* *De Bapt. contra Donat.*, lib. v. cc. 24, 25.

⁴ Cf. Dimock, *op. cit.*, pp. 83 ff.

⁵ See Aug., *Ep.* 98, § 9.

γ. Asserts sacramental donation, not realized condition.

δ. Identical language is used of the adult, where the realized condition obviously depends on the sincerity of the recipient's statements.

ε. The form of the statement is justified by the language of Divine promise: *e.g.*, "To you have I given it" (Josh. 1³). The Israelites could have thanked God that He had given them the land, at a time when they had not yet set foot upon it, and when the actual possession still depended upon their faith and obedience.

(4) "Wherein I was made a member of Christ," etc.

The language points, not to an *opus operatum* in the Sacrament, but to "a privilege promised and sealed for faith's acceptance." Cf. "Faith, whereby they steadfastly believe the promises of God made to them in that Sacrament." It is a "making" in the sense in which a person is made possessor of a property through the signing and sealing of the title deed.¹

¹ Dimock, *The Doctrine of the Sacraments*, p. 30.

For illustration of the doctrine of infant Baptism as held by the Schoolmen and early Anglican divines, see Goode, *Effects of Baptism*, pp. 29 ff., 219, 348, 387 ff.

For explanation of the principle which underlies sacramental language, cf. *Id. op. cit.*, pp. 22 f., 247 ff., 252; Dimock, *The Doctrine of the Sacraments*, pp. 73 ff.

SCRIPTURAL REFERENCES TO BAPTISM.

Matt. 28¹⁹. Baptism to follow instruction, as the profession of discipleship and the seal of covenant relationship.

For βαπτίζοντες εἰς, comp. Matt. 3¹¹, 1 Cor. 10².

Mark 16¹⁶. Baptism the necessary accompaniment of faith.

John 3^{3ff.}. Three interpretations.¹

- (1) ἐξ ὕδατος regarded as metaphor; cf. πυρί, Luke 3¹⁶. Reference not to the Sacrament but only to the necessity of inward change.

But the emphatic position of the words, and the familiarity of the Jews with the symbolic use of water, make this explanation distinctly improbable.²

- (2) Direct and exclusive reference to the Christian Sacrament, which is here instituted by Christ as the instrument of the new birth.

- (3) Christ ordains the continuance of cere-

¹ See John Charles Ryle, *Expository Thoughts on the Gospels*, vol. iii. pp. 132 ff.

² "Of all ancient writers there is not one to be named who ever expounded this text otherwise than as implying external baptism."—Hooker, *Eccl. Pol.*, bk. v. ch. lix.

monial washing, but attaches to it a new significance, and asserts that its efficacy in relation to the blessings of the Kingdom depends upon its being accompanied by the spiritual change.

The difference between (2) and (3) is one of emphasis. According to (2), the main emphasis is on the ceremony; according to (3), it is on the spiritual change. The latter seems to be better. Cf. ver. 8: "So is every one that is born of the Spirit." Christ was not instituting a new ceremony, but was ordaining the continuance of one that was already in use. The new element was the addition of "*καὶ πνεύματος*."¹

Acts 2³⁸. Baptism related on the one hand to repentance and faith, and on the other hand to the gifts of forgiveness and of the Holy Spirit. For *εἰς* cf. Matt. 3¹¹ 28¹⁹, 1 Cor. 10².

Acts 8^{13ff.}. The wholesome effect of Baptism depends on the reality of the recipient's repentance and faith.

Acts 10^{47ff.}. Baptism the seal of grace previously conferred. The spiritual change effected through the ministry of the Word. Cf. Rom. 10¹⁷, Gal. 3², Jas. 1^{18ff.}, 1 Pet. 1^{23ff.}.

Acts 19^{1ff.}. Christian Baptism insisted on in addition to that of John: the sign of faith in the Lord Jesus.

Acts 22¹⁶. *βάπτισαι* (Middle) suggests that the

¹ See Dimock, *The Doctrine of the Sacraments*, p. 50.

reference is to man's own act of putting away his sins. If "unbelief" is substituted for "sins," the significance of Baptism, as referred to here, is seen to be that of the formal act by which sin is abandoned. Comp. the Anglican *Homily of Alms-deeds*, where "wash away sins" is used of alms-deeds, and is explained as the "open and manifest declaration unto the sight of men."¹

Rom. 6^{3f.}. Baptism the means of accepting a status,²—viz. of death unto sin and of burial with Christ. The corresponding state has to be realized in daily life. Comp. vv. 3 and 11 f.

1 Cor. 12¹³. Membership of Christ effected by reception of the Spirit, which is signified by Baptism.

Gal. 3^{26f.}. Baptism the seal and embodiment of faith.

Col. 2^{11f.}. Cf. ver. 20, 3¹. To be explained in the light of 3⁵; see remark under Rom. 6.

1 Pet. 3²¹. Baptism the means of salvation, not through *ex opere operato* effect, but as being the seal of faith.³

For indirect references, see Eph. 5²⁶, Tit. 3⁵, Heb. 10²².⁴

In addition to these, see the teaching about the new birth in 1 John 2²⁹ 3^{9, 14} 4^{7ff.} 5^{1, 4}. New birth involves participation in the nature of God, so that he that loveth not, abideth in death.

¹ See Goode, *Effects of Baptism*, p. 411.

² Cf. Aug., *Ep.* 98, §§ 9, 10. "The Apostle has given to the Sacrament pertaining to so great a transaction no other name than the word describing the transaction itself."

³ See Dimock, *The Doctrine of the Sacraments*, p. 55.

⁴ See Dimock, *Ibid.*

ARTICLE XXVIII.

De Cœna Domini.

Cœna Domini non est tantum signum mutæ benevolentiæ Christianorum inter sese, verum potius est sacramentum nostræ per mortem Christi redemptionis. Atque ideo rite, digne et cum fide sumentibus, panis quem frangimus, est communicatio corporis Christi: similiter poculum benedictionis, est communicatio sanguinis Christi.

Panis et vini transubstantiatio in Eucharistia, ex sacris literis probari non potest, sed apertis Scripturæ verbis adversatur, sacramenti naturam evertit, et multarum superstitionum dedit occasionem.

Corpus Christi datur, accipitur, et manducatur in cœna, tantum cœlesti et spirituali ratione. Medium autem quo Corpus Christi accipitur, et manducatur in cœna, fides est.

Sacramentum Eucharistiæ ex institutione Christi non servabatur, circumferebatur, elevabatur, nec adorabatur.!

Of the Lord's Supper.

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather it is a Sacrament of our redemption by Christ's death. Insomuch that to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation (or the change of the substance of bread and wine) in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the Supper only after an heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the Supper, is faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

ARTICLE XXVIII.

i. DESCRIPTION OF THE SACRAMENT.

(a) "*sign of the love,*" etc.

Cf. 1 Cor. 10¹⁷.

N.B. the social aspect of the Sacraments.

(b) "*Sacrament of redemption by Christ's death*" —
i.e., the inward grace can be summed up as
"the benefits of the Passion."

The Sacrament stands in the closest relationship
to the death of Christ.¹

(1) *The occasion of institution.* Matt. 26¹⁸.

Passover Feast—*i.e.*, commemoration
of deliverance through blood-
shedding.

(2) *The words of institution.*

The bread is the Body, as given up
in death² and as separated from
the Blood.

The wine is the Blood as shed² and
as separated from the Body.

The Blood of the covenant signifies
the death through which the
covenant is ratified (cf. Gen. 15^{8ff.},
Ex. 24⁷, Jer. 34¹⁸).

¹ See Griffith Thomas, *The Sacrament of our Redemption*.

² *N.B.* the limiting force of the Article and Participle construction.

(3) *The significance of the ordinance.*

1 Cor. 11²⁶.

(4) *The teaching of the Prayer Book.*

Cf. Catechism—"For the continual remembrance," etc.

Exhortations in Holy Communion Service.

Consecration Prayer.

First Post-Communion Prayer.

Rubric at end of Service for Communion of Sick.

(c) "*Insomuch that to such as . . .*"

The words are explanatory of (b). The "partaking of the Body" and of "the Blood" signifies the appropriation of the merits and virtue of the Body and Blood offered for us on Calvary. Since the ordinance is the Sacrament of our redemption by Christ's death, and since it is the death which we shew forth when we partake, it is the benefits of the death which we receive. Our union with Christ is maintained and strengthened as we partake of the Body given and the Blood shed.¹

N.B. the emphasis on worthy reception.

ii. TRANSUBSTANTIATION.

(a) *The doctrine.*² See Boulton, *Articles*, p. 252.

The substance (not accidents) of the elements

¹ See Waterland, *The Doctrine of the Eucharist*, pp. 191 ff.

² For the stages by which the doctrine was reached, see Dimock, *The Doctrine of the Lord's Supper*, pp. 9 ff., 55 ff. (ed. 1910).

is changed, so that though they still look like bread and wine, they are so no longer.

In each species, and in each individual part of each species, the whole Christ is contained.

(b) *Criticism.*

(1) Involves serious departure from the words of institution. The bread and wine are regarded, not as the Body and Blood respectively (as Christ ordained), but each as the whole Christ.¹

(2) If "is" signifies identity in "This is my Blood," it ought to signify identity also in "This cup is the new covenant."²

¹ The same criticism applies to the whole category of theories which postulate the Real Presence in the elements on the ground of the literal meaning of the words of institution. In reality, the more literally the words are interpreted, the more impossible the theories become. Bishop Westcott's condemnation of this class of theories is emphatic: "One grave point I am utterly unable to understand—how 'the Body broken' and 'the Blood shed' can be identified with the Person of the Lord. I find no warrant in our Prayer Book or ancient authorities for such an identification." "The circumstances of the Institution are, we may say, spiritually reproduced. The Lord Himself offers His Body given and His Blood shed. But these gifts are not either separately (as the Council of Trent) or in combination Himself. It seems to me vital to guard against the thought of the Person of the Lord in or under the form of bread and wine. From this the greatest practical errors follow. . . ." (The elements) "represent His human nature as He lived and died for us under the conditions of earthly life."—*Life and Letters*, vol. ii. p. 351. Cf. Hooker, quoted by Boulton, pp. 257 f.

² "τοῦτό ἐστι" must be taken in the same sense in 'This is my body' and in 'This cup is the new covenant.' It cannot be used of material identity. Cf. John 15¹. The Lord is most really, and yet not materially, the true Vine."—Westcott's *Life and Letters*, vol. ii. p. 352.

- (3) The alternative form, "This cup is the new covenant," proves that identity was not contemplated. Otherwise it could not have been substituted for "This is my Blood."

(c) *Grounds of rejection.*

Three. See text of Article.

For Scriptural evidence, see Meyrick, *The Doctrine of the Holy Communion*, pp. 110 ff.

For Patristic evidence, cf. *Id. Ibid.*, pp. 126 ff.

For Anglican teaching, cf. *Id. Ibid.*, pp. 136 ff.

iii. THE MANNER OF THE PARTAKING.

Two points to be noted:—

- (a) That part of us which partakes is the spirit.¹
Cf. Exhortation to Communicants, "we spiritually eat."

(b) The means by which we partake is faith. These remove any idea of literal contact with the actual Body and Blood.²

The partaking is the appropriation by the spirit, through faith, of the benefits, virtue, efficacy of the Body and Blood. The "benefits of the Passion" include spiritual union with Christ. As we feed upon the Body broken and Blood

¹ See Dimock, *The Doctrine of the Lord's Supper*, p. 14.

² The language of the Prayer of Humble Access should be noted. "Our sinful bodies may be made clean by His Body" does not involve belief in literal contact of body with body; otherwise "our souls washed through His most precious blood" would involve belief in literal contact of soul with blood.

shed, our union with Christ is maintained and strengthened.¹

N.B. the two views held in the Church of England.

- (a) By consecration there is attached to the elements a promise.
- (b) By consecration there is attached to the elements a Presence.

These should be considered in the light of—

- (a) Art. XXVIII. § 3. Where there is no faith, there is no receiving of the Body and Blood.
- (b) Art. XXIX. Partaking and not partaking are determined by the condition of the recipient.
- (c) The idea of the Presence in the elements is based on the alleged literal interpretation of the words of institution; but this can only be done by ignoring their literal meaning, and cancelling the distinction between the Body and the Blood.
- (d) The Homily describes Sacraments as signs to which promises are annexed.

■

iv. CERTAIN PRACTICES.

For Reservation, see the judgment of Archbishop Temple (Macmillan, 1900).

For Elevation, see Bp. Drury, *Elevation in the Eucharist*, ch. iv.

¹ See Dimock, *The Doctrine of the Lord's Supper*, pp. 16 ff.

QUESTIONS CONNECTED WITH THE HOLY COMMUNION.

i. *The interpretation of John 6.*

See Waterland, *The Eucharist*, ch. vi.

ii. *The sacrificial aspect of the Holy Communion.*

See Aug., *Ep.* 98, § 9; Meyrick, *The Doctrine of the Holy Communion*, cc. iv. *et seq.*; Dimock, *Our One Priest on High*.

iii. *The doctrine of the Real Presence.*

See Dimock, *The Doctrine of the Lord's Supper*, pp. 8 ff., 23 ff.; Meyrick, *op. cit.*, pp. 218 ff.; Bp. Gore, *The Body of Christ*, pp. 71 ff.

iv. *Non-communicating attendance.*

See Bp. Drury, *Two Studies*, pp. 79 ff.; *Report of Royal Commission on Ecclesiastical Discipline*, Appendix D; Hort, *Life and Letters*, vol. ii. pp. 338 ff.; Bp. Moule, *English Church Teaching*, pp. 141 ff.; Meyrick, *op. cit.*, pp. 162 ff.

v. *Fasting Communion.*

See Meyrick, *op. cit.*, pp. 183 ff.; Bp. Moule, *English Church Teaching*, pp. 132, 144; also the Charge of Archbishop Maclagan (June 12, 1902).

vi. *Evening Communion.*

See Bp. Moule, *English Church Teaching*, pp. 129 ff.; Goulburn, *The Communion Office*, p. 303; Westcott, *Life and Letters*, vol. ii. p. 352.



ARTICLE XXIX.

*De manducatione Corporis Christi,
et impios illud non manducare.*

Impii, et fide viva destituti, licet carnaliter et visibiliter (ut Augustinus loquitur) corporis et sanguinis Christi sacramentum dentibus premant, nullo tamen modo Christi participes efficiuntur. Sed potius tantæ rei sacramentum, seu symbolum, ad judicium sibi manducant et bibunt.

*Of the Wicked which do not eat
the Body of Christ in the use of
the Lord's Supper.*

The wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint Augustine saith) the Sacrament of the body and blood of Christ; yet in no wise are they partakers of Christ, but rather to their condemnation do eat and drink the sign or Sacrament of so great a thing.

ARTICLE XXIX.

TEXT.

For the language of the Article, see Augustine, *In Joann. Tract.*, xxvi. § 18.

DOCTRINE.

A denial that those who are without "a lively faith" partake in anywise of Christ in the Lord's Supper.

Cf. Art. xxviii. § 3. .

Emphasis is sometimes laid upon the words "partakers of Christ" as signifying something other than "partakers of the Body of Christ," and as allowing the theory of an objective Presence in the elements which is independent of the recipient's faith.¹ But there is no justification for this interpretation of the phrase. The partaking of the Body and Blood of Christ is frequently spoken of as the wholesome effect which is dependent upon the recipient's faith.

Cf. Catechism, and Art. xxviii. §§ 1, 3.

¹ See Maclear and Williams, p. 349.

ARTICLE XXX.

De utraque specie.

Calix Domini Laicis non est denegandus: utraque enim pars dominici sacramenti ex Christi institutione et præcepto, omnibus Christianis ex æquo administrari debet.

Of both kinds.

The cup of the Lord is not to be denied to the lay people. For both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

ARTICLE XXX.

The denial of the cup to the laity.

i. HISTORY OF THE PRACTICE.

- (a) First eleven centuries. Practice generally condemned, permitted only in exceptional cases. Condemned, *e.g.*, by Pope Paschal II., A.D. 1118, as "a human and novel institution."¹
- (b) Practice spread in West, attracted attention and was strongly denounced.
- (c) Reform was demanded, but at the Council of Constance, A.D. 1415, administration in both kinds was forbidden. It became the cause of bloodshed. "Calixtines," a name given to the Bohemians because they demanded the cup.
- (d) 1530. Administration in both kinds insisted on in the Confession of Augsburg.
- (e) 1551. Denial of cup maintained by the Council of Trent.

¹ See Bp. Gibson, *Articles*, pp. 677 ff.; Wright and Neil, *A Protestant Dictionary*, s.v. *Communion in One Kind*.

ii. GROUNDS OF THE PRACTICE.

(a) *Doctrinal.*

- (1) Not required by the ordinance of Christ.
- (2) A matter which the Church can regulate.
- (3) Under each species the whole Christ is contained.¹

(b) *Practical.*

- (1) To avoid spilling "the Blood."
- (2) Various minor reasons, such as the possibility of the reserved wine becoming sour.
- (3) To oppose the alleged heresy that the whole Christ is not contained in either species.

iii. EFFECTS OF THE PRACTICE.

Disobedience of the command of Christ. An example of Church authority being used to set at nought the word of God. Cf. Mark 7^{1ff.}. Comp. the substitution of non-communicating attendance for Communion.

¹ The theory of concomitance (*i.e.* "Body" and "Blood" stand each for Christ) was required, in order to justify the doctrine of Transubstantiation. See Dimock, *The Doctrine of the Lord's Supper*, p. 13.

ARTICLE XXXI.

*De unica Christi oblatione in
Cruce perfecta.*

Oblatio Christi semel facta, perfecta est redemptio, propitiatio, et satisfactio pro omnibus peccatis totius mundi, tam originalibus quam actualibus. Neque præter illam unicam est ulla alia pro peccatis expiatio. Unde missarum sacrificia, quibus vulgo dicebatur, Sacerdotem offerre Christum in remissionem poenæ aut culpæ pro vivis et defunctis, blasphema figmenta sunt, et perniciosæ imposturæ.

*Of the one oblation of Christ
finished upon the cross.*

The offering of Christ once made, is the perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual, and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said that the Priests¹ did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables and dangerous deceits.

¹ The plural is found in the authorized English translation of 1571. See Hardwick, *History of the Articles*, Appendix iii.

ARTICLE XXXI.

i. THE SUFFICIENCY OF CHRIST'S OFFERING.

The oblation of Christ was "one." Lat. "*unica*," *i.e.* unique.

It was "once made." Lat. "*semel*," *i.e.* once for all.
Cf. Heb. 7^{26f.}, 9^{11ff.}, 24^{ff.} 10^{10ff.}

ii. CONDEMNATION OF THE SACRIFICES OF MASSES.

Emphasis has been laid on—

(a) "*missarum sacrificium*," as not being intended to include "*missæ sacrificium*."

(b) "*vulgo dicebatur*," as not being intended to include the statements of theologians.

(c) The fact that the decree of Trent, which asserted that the sacrifice of the Mass was truly propitiatory, was not formulated until 1562, and was not in the minds of the framers of the Article.

On these grounds it has been stated that the Article does not condemn the Roman doctrine of the sacrifice of the Mass.¹

But these matters are irrelevant to the main point, which is, that the claim to "offer Christ for the quick and dead to have remission of pains or guilt," is a "blasphemous fable and dangerous deceit."

If this is the doctrine of the Mass, as explained by theologians, and formulated at Trent, it is condemned by the Article.²

¹ See, *e.g.*, Bp. Gibson, *The Thirty-Nine Articles*, pp. 691 ff.

² See Tomlinson, *The Prayer Book, Articles, and Homilies*, c. xiii.

ARTICLE XXXII.

De conjugio Sacerdotum.

Episcopis, Presbyteris et Diaconis, nullo mandato divino præceptum est, ut aut cœlibatum voveant, aut a matrimonio abstineant. Licet igitur etiam illis, ut cæteris omnibus Christianis, ubi hoc ad pietatem magis facere judicaverint, pro suo arbitratu matrimonium contrahere.

Of the Marriage of Priests.

Bishops, Priests, and Deacons are not commanded by God's law either to vow the estate of single life, or to abstain from marriage. Therefore it is lawful also for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

ARTICLE XXXII.

TITLE.

N.B. the use of the word "Priest" in this Article.

(a) General title for the Ministry (cf. the title of the Article): includes Bishops, Priests, and Deacons. Latin, "sacerdos."

(b) Particular title for the second order of the Ministry. Latin, "Presbyterus." Cf. Art. XXXVI.

"Sacerdos" is used in Art. XXXI. as a technical term, but there the language is that of the mediæval doctrine to which the Article refers.

For similar variation in the meaning of the word "Priest," see the rubrics in *The Order for Morning Prayer*.

DOCTRINE.

- i. In respect of marriage, the clergy are under no different obligation from that which rests upon all Christian men.
- ii. Marriage is a matter for their own discretion, the guiding principle being the service of godliness.

PASSAGES OF SCRIPTURE.

1 Cor. 9⁵, Eph. 5^{28ff.}, 1 Tim. 3², 11¹, 4^{2f.}, Tit. 1^{5f.}

HISTORY OF CLERICAL CELIBACY.¹

- (a) Centuries I.–III. Use of marriage freely permitted: feeling against it opposed by Canons of Councils.
- (b) Cent. IV. Celibacy began to be enforced in the West.
- (c) In the East, celibacy was honoured, but attempts to enforce it failed. The long-standing rule of the East is that the clergy (Bishops excepted) may be married; but if a man marries after ordination he forfeits Holy Orders.²
- (d) A.D. 1074. Gregory VII. issued a decree forbidding men to use the ministrations of married priests.
- (e) A.D. 1076. Lanfranc allowed married priests in England to retain their wives, but forbade the ordination of married men (Council of Winchester).
- (f) A.D. 1102. Anselm enforced the rule of celibacy in England (Council of Westminster).
- (g) The corruption which resulted led to the reassertion of the liberty of the clergy at the Reformation.

For the Roman position, see Boulton, p. 274.

¹ Cf. Field, *Of the Church*, bk. v. chs. 57, 58; Jewel, *Apol.*, ii. 8. 1; Hobhouse, *Bampton Lectures*, pp. 69, 121.

² Cf. Knetes, *Ordination and Matrimony in the Eastern Orthodox Church* (*Journal of Theological Studies*, April 1910).

ARTICLE XXXIII.

De Excommunicatis vitandis.

Qui per publicam Ecclesiæ denunciationem rite ab unitate Ecclesiæ præcisus est et excommunicatus, is ab universa fidelium multitudine, donec per penitentiam publice reconciliatus fuerit, arbitrio Judicis competentis, habendus est tanquam Ethnicus et Publicanus.

Of excommunicate persons, how they are to be avoided.

That person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a judge that hath authority thereto.

ARTICLE XXXIII.

The right of the Church to exercise discipline.

(a) *The teaching of the New Testament.*

Cf. Matt. 18^{15ff.}, 1 Cor. 5^{2ff.}, 1 Tim. 1^{19f.};
and for the principle of separation,
see Rom. 16¹⁷, 2 Thess. 3¹⁴, Tit. 3¹⁰,
2 John 10.

(b) *The practice of the Early Church.*

The lapse of Christians in the time of persecution helped to reduce the discipline to a system. Penitents were divided into distinct classes, with a separate system of "penance" for each class. The discipline varied from temporary exclusion from the Holy Communion to total exclusion from Church fellowship and privileges.

(c) *At the Reformation* the exercise of discipline was reasserted as one of the "Notes" of a Church.

For reference in the English formularies, see rubrics in Holy Communion and Burial Services, the Address in the Communion Service, and Articles XXXIII., XXXIV.

The excommunication contemplated in the Article can only be inflicted by a "Judge" in a properly constituted Court.¹

¹ See Boulton, *Articles*, p. 278.

ARTICLE XXXIV.

De Traditionibus Ecclesiasticis.

Traditiones atque cæremonias easdem, non omnino necessarium est esse ubique aut prorsus consimiles. Nam et variæ semper fuerunt, et mutari possunt, pro regionum, temporum, et morum diversitate, modo nihil contra verbum Dei instituat.

Traditiones et cæremonias ecclesiasticas quæ cum verbo Dei non pugnant, et sunt autoritate publica institutæ atque probatæ, quisquis privato consilio volens et data opera publice violaverit, is, ut qui peccat in publicum ordinem ecclesiæ, quique lædit auctoritatem Magistratus, et qui infirmorum fratrum conscientias vulnerat, publice, ut cæteri timeant, arguendus est.

Quælibet ecclesia particularis, sive nationalis, auctoritatem habet instituendi, mutandi, aut abrogandi cæremonias aut ritus Ecclesiasticos, humana tantum auctoritate institutos, modo omnia ad ædificationem fiant.

Of the traditions of the Church.

It is not necessary that traditions and ceremonies be in all places one, or utterly like, for at all times they have been diverse, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word. Whosoever through his private judgment, willingly and purposely doth openly break the traditions and ceremonies of the Church, which be not repugnant to the word of God, and be ordained and approved by common authority, ought to be rebuked openly (that other may fear to do the like), as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying.

ARTICLE XXXIV.

- i. *Traditions and ceremonies need not be everywhere alike.*

The ordering of them belongs to each Particular or National Church.

The Church's assertion of her right to independent action, as against Papal claims.¹

Cf. the chapter "Of Ceremonies," § 5.

Based on precedent.

Cf. Difference in the time of keeping Easter.

Variety in the early Liturgies.

- ii. *The necessity of obedience on the part of the individual.*²

Cf. Matt. 23², Rom. 16¹⁷, 2 Thess. 3⁶.

N.B. references to the restriction of individual action. Cf. the chapter "Of Ceremonies," § 2; Article xx.

¹ For the present position of the Church of England, see *Church and Reform*, Art. by Chancellor Smith.

² Cf. Hooker, *Eccl. Pol.*, lib. v. cc. 6-9.

ARTICLE XXXV.

De Homiliis.

Tomus secundus Homiliarum, quarum singulos titulos huic Articulo subjunximus, continet piam et salutarem doctrinam, et his temporibus necessariam, non minus quam prior Tomus Homiliarum quæ editæ sunt tempore Edwardi sexti. Itaque eas in ecclesiis per ministros diligenter et clare, ut a populo intelligi possint, recitandas esse judicamus.

Catalogus Homiliarum.

De recto ecclesiæ usu.
Adversus Idolatriæ pericula.
De reparandis ac purgandis ecclesiis.
De bonis operibus.
De jejuniis.
In gulæ atque ebrietatis vitia.
In nimis sumptuosis vestium apparatus.
De oratione sive precatione.
De loco et tempore orationi destinatis.
De publicis precibus ac Sacramentis, idiomate vulgari omnibusque noto, habendis.

Of Homilies.

The second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome doctrine, and necessary for these times, as doth the former book of Homilies, which were set forth in the time of Edward the Sixth: and therefore we judge them to be read in Churches by the Ministers diligently, and distinctly, that they may be understood of the people.

Of the Names of the Homilies.

1. Of the right use of the Church.
2. Against peril of Idolatry.
3. Of repairing and keeping clean of Churches.
4. Of good works, first of fasting.
5. Against gluttony and drunkenness.
6. Against excess of apparel.
7. Of prayer.
8. Of the place and time of prayer.
9. That common prayers and Sacraments ought to be ministered in a known tongue.

De sacrosancta verbi divini autoritate.

De eleemosina.

De Christi Nativitate:

De dominica passione.

De resurrectione Domini.

De digna corporis et sanguinis dominici in cœna Domini participatione.

De donis Spiritus Sancti.

In diebus, qui vulgo Rogationum dicti sunt, concio.

De matrimonii statu.

De otio seu socordia.

De pœnitentia.

10. Of the reverend estimation of God's word.

11. Of almsdoing.

12. Of the Nativity of Christ.

13. Of the Passion of Christ.

14. Of the Resurrection of Christ.

15. Of the worthy receiving of the Sacrament of the body and blood of Christ.

16. Of the gifts of the Holy Ghost.

17. For the Rogation Days.

18. Of the state of Matrimony.

19. Of repentance.

20. Against idleness.

21. Against rebellion.

ARTICLE XXXV.

TEXT.

"diligently and distinctly."

The reference is to the dislike of the Homilies by the clergy, and the consequent refusal to read them clearly.

The insertion of the Article must have been intended to give a general consent to the Homilies as providing authoritative teaching. They should be studied, therefore, as the Church's expositions of her own teaching.¹

¹ For an historical review of the Homilies, see Tomlinson, *The Prayer Book, Articles, and Homilies*, cc. ix., x.

ARTICLE XXXVI.

De Episcoporum et Ministrorum Consecratione.

Libellus de Consecratione Archiepiscoporum et Episcoporum et de ordinatione Presbyterorum et Diaconorum æditus nuper temporibus Edwardi sexti, et autoritate Parlamenti illis ipsis temporibus confirmatus, omnia ad ejusmodi consecrationem et ordinationem necessaria continet, et nihil habet quod ex se sit aut superstitiosum aut impium. Itaque quicumque juxta ritus illius libri consecrati aut ordinati sunt ab anno secundo prædicti Regis Edwardi, usque ad hoc tempus, aut in posterum juxta eosdem ritus consecrabuntur aut ordinabuntur rite, ordine, atque legitime, statuimus esse et fore consecratos et ordinatos.

Of consecration of Bishops and Ministers.

The book of Consecration of Archbishops, and Bishops, and ordering of Priests and Deacons, lately set forth in the time of Edward the Sixth, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such consecration and ordering: neither hath it anything, that of itself is superstitious or ungodly. And therefore, whosoever are consecrate or ordered according to the rites of that book, since the second year of the aforementioned King Edward, unto this time, or hereafter shall be consecrated or ordered according to the same rites, we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

ARTICLE XXXVI.

PURPOSE.

- i. To meet the Roman denial of the sufficiency of the English Ordinal.
- ii. To meet the Puritan charge that the Ordinal contained things superstitious and ungodly.

i. ROMAN OBJECTIONS.

Two kinds:—

- (a) Historical—alleged failure of succession.
 - (b) Doctrinal—alleged insufficiency of form, and lack of intention.
- (a) *Historical.*

Parker's consecration. Cf. "Nag's Head Fable."¹

Barlow's consecration (the chief consecrator of Parker).

N.B. These objections are now merely matters of historical interest. The omission of reference to them in the Papal Bull, *Apostolicæ Curæ*, 1896, shews that they have been officially abandoned as untenable.

¹ See Bp. Gibson, *The Thirty-Nine Articles*, pp. 749 f.

(b) *Doctrinal.*(1) *Insufficiency of form.*

a. "Porrectio instrumentorum" omitted. But it was absent from all the older Ordination services, and cannot be properly regarded as essential to valid ordination.

β. Omission of words which speak of the power of offering sacrifice. But the words referred to are not Scriptural; and in 1550 the actual words of Scripture were substituted as the Ordination formula.

(2) *Lack of intention.*

The English Ordinal has nothing which implies the "Sacerdotium." But the elimination was made in order to return to Apostolic doctrine.¹

The intention of the Church is expressed in the Preface to the Ordinal.

ii. PURITAN OBJECTIONS.

Twofold :—

(a) To Episcopacy.

(b) To the formula of Ordination.

(a) *Episcopacy.*²

In N.T. we find the thing, though not the

¹ Cf. Lightfoot, *Philippians*, pp. 245, 267.

² Cf. Lightfoot, *Ibid.*, pp. 195 ff.; also Litton, *The Church of Christ*, pp. 186 ff.; Bp. Drury, *English Church Teaching*, pp. 184 ff.; Griffith Thomas, *The Catholic Faith*, pp. 211 ff.

name, as we use it: a partially developed organization, the final stage of which was reached in sub-Apostolic days.

Cf. Position of James at Jerusalem.

Supervision of the Apostles.

Positions of Timothy and Titus at Ephesus and Crete.

At beginning of cent. II. Episcopacy was firmly established (cf. Epistles of Ignatius). The fact that Churches widely separated came to adopt the same organization is a strong indication that the form which became universal was the natural and intended outcome of the Apostolic organization.

(b) *The formula of Ordination.*

See Hooker, *Eccl. Pol.*, v. lxxvii. 5.

The use of the phrase by our Lord in giving His commission to the Church is sufficient sanction for its use by the Church in ordaining men to carry out the commission as her representatives.

For the significance of the formula, see references under "Additional Notes on the Ministry" (p. 167).

ARTICLE XXXVII.

De civilibus Magistratibus.

Regia Majestas in hoc Angliæ Regno ac cæteris ejus Dominiis, summam habet potestatem, ad quam omnium statuum hujus Regni sive illi ecclesiastici sunt sive non, in omnibus causis suprema gubernatio pertinet, et nulli externæ jurisdictioni est subjecta, nec esse debet.

Cum Regiæ Majestati summam gubernationem tribuimus, quibus titulis intelligimus animos quorundam calumniatorum offendi: non damus Regibus nostris aut verbi Dei aut sacramentorum administrationem, quod etiam Injunctiones ab Elizabetha Regina nostra nuper æditæ, apertissime testantur: sed eam tantum prerogativam, quam in sacris Scripturis a Deo ipso omnibus piis Principibus, videmus semper fuisse attributam, hoc est, ut omnes status atque ordines fidei suæ a Deo commissos, sive illi ecclesiastici sint, sive civiles, in officio contineant, et contumaces ac delinquentes, gladio civili coerceant.

Romanus Pontifex nullam

Of the Civil Magistrates.

The Queen's Majesty hath the chief power in this Realm of England, and other her dominions, unto whom the chief government of all estates of this Realm, whether they be Ecclesiastical or Civil, in all causes doth appertain, and is not, nor ought to be subject to any foreign jurisdiction.

Where we attribute to the Queen's Majesty the chief government, by which titles we understand the minds of some slanderous folks to be offended; we give not to our princes the ministering either of God's word, or of Sacraments, the which thing the Injunctions also lately set forth by Elizabeth our Queen, doth most plainly testify: But that only prerogative which we see to have been given always to all godly Princes in holy Scriptures by God Himself, that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil

habet jurisdictionem in hoc regno Angliæ.

Leges Civiles possunt Christianos propter capitalia et gravia crimina morte punire.

Christianis licet et ex mandato Magistratus arma portare et justa¹ bella administrare.

sword the stubborn and evil doers.

The bishop of Rome hath no jurisdiction in this Realm of England.

The laws of the Realm may punish Christian men with death, for heinous and grievous offences.

It is lawful for Christian men, at the commandment of the Magistrate, to wear weapons and serve in the wars.

¹ "It is not easy to say why there is nothing corresponding to this word in the English. In the series of 1553 'justa bella' was represented by 'lawful wars.'"—BISHOP GIBSON.

ARTICLE XXXVII.

TEXT.

Changes introduced in 1563 :—

(a) *Alteration.*

First paragraph rewritten. In 1553 it was :

“The King of Englande is supreme head in earth, nexte under Christe, of the Churche of Englande, and Irelande.”

(b) *Addition.*

The second paragraph.

(c) *Omission.*

In 1553 the following paragraph was inserted after that referring to the Bishop of Rome: “The civile Magistrate is ordained and allowed of God: wherefore we must obeie him, not onely for feare of punishment, but also for conscience sake.”

i. THE ROYAL SUPREMACY.

(a) *Two expressions used.*

- (1) “supreme head.” The title claimed by Henry VIII.: accepted by Con-

vocation in - 1531: embodied in the Act of Supremacy 1534: objected to as signifying the right to exercise spiritual jurisdiction.

(2) "*supreme governor.*"

Adopted by Elizabeth, and explained in the Injunctions of 1559.¹

(b) *Significance.*

Negative.

Not spiritual headship.

Not ecclesiastical headship.

Not arbitrary and unlimited supremacy.²

Positive.

For coercive power.

To preserve the peace of the realm.

The Sovereign is over all persons, and in all causes, supreme.

(c) *Scriptural basis.*

Cf. the position assigned to the Civil Head under the Old Covenant;³ but note illustrations of the punishment of kings for unwarranted intrusion upon the rights and duties of the Church.⁴

Also cf. Rom. 13¹, 1 Pet. 2^{13f.}

(d) *Witness of Church history.*⁵

Royal supremacy no new thing in the history of the Church.

¹ See Boulton, *Articles*, p. 286.

² Cf. Harold Browne, *Articles*, p. 800.

³ Ex. 32^{30ff.}, 1 Sam. 15¹⁷, 1 Chron. 23⁶ etc.

⁴ 1 Sam. 13^{8ff.}, 2 Chron. 26¹⁶.

⁵ Cf. Bp. Gibson, *Articles*, pp. 770 ff.

(e) *Practical consequences.*

The case of the Church of England is affected by its relationship to the State.

In addition to the general supremacy of the Sovereign, note the following:—

- (1) Royal licence is required before Convocation can deliberate on a new Canon.
- (2) The Prayer Book cannot be altered, nor a new Canon enacted, without the authority of Parliament.
- (3) The final appeal in ecclesiastical matters is to the Crown.

Before the Reformation the appeal from the ecclesiastical Courts was to the Pope.

The jurisdiction is exercised by a Committee of the Privy Council, consisting of the chief Judges of the several Courts, with one Bishop at least.

Their function is not legislative. They merely interpret the existing law.

ii. THE PAPAL CLAIMS.¹

(a) *Scriptural testimony.*

- (1) No indication of a headship of St. Peter which was capable of transmission to successors.

¹ Cf. Boulton, *op. cit.*, p. 290 ; Salmon, *Infallibility of the Church* ; Bp. Gore, *Roman Catholic Claims* ; Dearden, *Modern Romanism Examined*.

- (2) The Apostles were ignorant of a headship having been granted even to St. Peter. Cf. the strife as to precedence at the Last Supper. Luke 22²⁴.
- (3) St. Peter acted under the direction of the other Apostles. Acts 8^{14ff.}
- (4) At the Council of Jerusalem the appeal was "to the apostles and elders." Acts 15^{2, 22f.}
- (5) The Council was presided over by St. James. Acts 15^{13.}
- (6) St. Paul repudiated any kind of dependence on St. Peter. Gal. 1^{1, 12} 2^{6ff.}
- (7) St. Peter makes no such claims in his Epistle. He writes as "an apostle," and as an "elder amongst elders." 1 Pet. 1¹ 5^{1.}

(b) *The testimony of Church history.*

- (1) There is no certainty that St. Peter was Bishop of Rome any more than St. Paul.
- (2) There is no evidence that the Bishops of Rome inherited a headship which involved universal jurisdiction.
- (3) The Roman bishop got his importance from the Roman Church, and not *vice versa*.¹

There is ample evidence for the early importance of the Roman Church as the Church of the capital of the world ; but it is only moral influence and not

¹ Cf. Bp. Gibson, *Articles*, p. 778, note.

legal right of jurisdiction that was allowed in the early centuries.¹

- (4) The later claims were grounded largely on spurious documents.

Donation of Constantine.

e.g. False Decretals.

iii. CAPITAL PUNISHMENT.

Cf. Gen. 9⁶, Rom. 13^{1ff.}, 1 Pet. 4¹⁵.

Points to be noted :—

- (a) It is the lawfulness, and not the advisability, which is dealt with.
- (b) The reference is to man in his official capacity, and not as a private individual.
- (c) The application of principle varies according to circumstances.

The law of love binds all alike, ruler and subject; but the application of the law may require the individual to forgive, and the ruler to punish.

For other examples of apparent contradictions through the application of principle to varying circumstances, cf. Matt. 5¹⁶ with 6⁴, and 7¹ with 7¹⁶.

¹ Even in the viith century the title "Universal bishop" was protested against by the Pope as an arrogant and schismatical assumption. See Greg., *Ep.*, lib. iv. epp. 32, 34, 36, 38, 39. Cf. Hobhouse, *Bampton Lectures*, p. 182.

iv. MILITARY SERVICE.

- (a) Christianity has revolutionized society, not by definite precept and prohibition, but by principles which were destined to lead by natural process to the abolition of what was wrong.¹

Cf. slavery. No direct condemnation in the N.T., yet abolished through the gradual comprehension of the principle of love and brotherhood.

- (b) Human society being still imperfect, the employment of force is an essential: and the agent of this force follows a lawful calling.

- (c) In the N.T. the military profession is recognized as such.

¹ See Hobhouse, *Bampton Lectures*, pp. 13 f., 23.

ARTICLE XXXVIII.

*De illicita bonorum Communica-
tione.*

Facultates et bona Christianorum non sunt communia quoad jus et possessionem, ut quidam Anabaptistæ falso jactant. Debet tamen quisque de his quæ possidet, pro facultatum ratione, pauperibus eleemosynas benigne distribuere.

*Of Christian men's goods which
are not common.*

The riches and goods of Christians are not common, as touching the right, title, and possession of the same, as certain Anabaptists do falsely boast. Notwithstanding every man ought of such things as he possesseth, liberally to give alms to the poor, according to his ability.

ARTICLE XXXVIII.

i. COMMUNITY OF GOODS.

Cf. Acts 2^{44f.} 4^{32ff.}

These passages do not mean that the distribution of all private property was obligatory upon Christians; cf. Acts 12¹². Strict community of goods would have rendered many of the exhortations of the N.T. impossible.

Cf. Matt. 6⁴ 10⁴² 25³⁵, Luke 14¹³ 16⁹, Rom. 12¹³, 1 Cor. 16², Gal. 6¹⁰, Tit. 1⁸, 1 Pet. 4⁹.

ii. ALMSGIVING.

Cf. passages referred to.

ARTICLE XXXIX.

De jurejurando.

Quemadmodum juramentum vanum et temerarium a Domino nostro Jesu Christo, et Apostolo ejus Jacobo Christianis hominibus interdictum esse fatemur: ita Christianam religionem minime prohibere censemus, quin jubente Magistratu, in causa fidei et charitatis, jurare liceat, modo id fiat juxta Prophetæ doctrinam, in justitia, in judicio, et veritate.

Of a Christian man's oath.

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ, and James His Apostle: so we judge that Christian religion doth not prohibit, but a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment, and truth.

ARTICLE XXXIX.

i. PROHIBITION OF VAIN SWEARING.

ii. LAWFULNESS OF A JUDICIAL OATH.

The passages of Scripture to which the Article evidently refers are Matt. 5^{33ff.}, Jas. 5¹².

(a) They must not be treated as isolated oracles, but as part of a revelation.

(b) The N.T. upholds the lawfulness of the judicial oath.

Cf. Heb. 6¹⁶, also Matt. 26^{63f.}, 1 Cor. 15³¹,
2 Cor. 1²³ 11^{10, 31} 12¹⁹, Gal. 1²⁰, Phil. 1⁸.

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